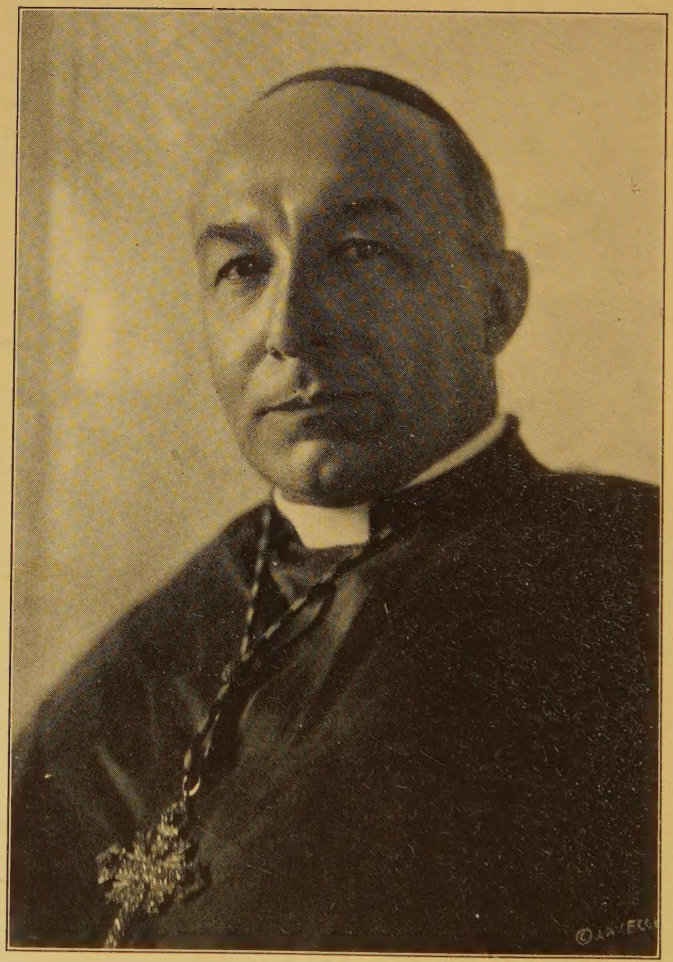
LETTERS OF A BISHOP TO HIS FLOCK



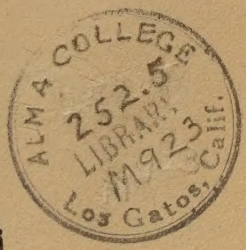
His Eminence
GEORGE CARDINAL MUNDELEIN
Archbishop of Chicago

LETTERS OF A BISHOP TO HIS FLOCK

BY

HIS EMINENCE
GEORGE CARDINAL MUNDELEIN

CARDINAL PRIEST OF THE TITLE OF SANTA MARIA DEL POPOLO
BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE
ARCHBISHOP OF CHICAGO



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1927

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FOREWORD

A SHORT while ago a request was made of me to write a description of the half century I have lived in so far as it related to the happenings of my own life. After giving the matter serious consideration I felt compelled to deny the request. And this, first of all, because there were really no outstanding events or features in my life. I had lived the ordinary, even, quiet existence of an American cleric. I had not been singled out from others in boyhood, either by the notice of my superiors or by any of my own accomplishments. There had been no particularly noteworthy occurrences to distinguish me from my companions in the priesthood. My rise in the Church was gradual, not sudden. I had spent a number of years in the various posts and offices to which I had been called, and in each of them I endeavored to perform the duties as conscientiously as I could, feeling that I was contributing my little share to the upbuilding of God's Church in this new and promising land of ours. But there seemed to be now in retrospect nothing especially noteworthy

or arresting the attention of the public outside of my own parishioners or friends.

Moreover, in coming to this conclusion there was another consideration that seriously influenced me. In these days even as in the beginning, the indwelling of the Holy Spirit in the Church is quite manifest to the unprejudiced onlooker. Just as Jesus Christ selected unlettered fishermen to constitute the first hierarchy and clergy of the Church He was founding, so too today those placed in charge and command of vast spiritual and material interests are often men of very ordinary antecedents and quite average ability. And when they succeed, often in the face of great odds, and sometimes accomplish noteworthy achievements that help to make history, it is more often because of that invisible guiding hand of God that was promised us in the *"dabitur vobis in illa hora."* In this our success differs from that of leaders in other walks of life, who may have and often do have God's blessing on their endeavors but who do not have that particular inspiration and supernatural aid that is promised those chosen to continue Christ's own mission among men. But sometimes we of the clergy are apt to forget this, and there is the ever present danger of taking too much to our-

selves the credit for what has been accomplished through us by the Holy Spirit. I trust, therefore, that it will not be attributed to a false spirit of modesty, this refusal of mine, but rather to the hope and expectation that when my course is run, posterity may judge in a kindlier spirit than the present could do the personal shortcomings of mine that would naturally enter into a record of the history of my times.

But the letters of a bishop to his flock, these are no longer his own. As soon as they leave his pen they influence those about him. For good or for ill they help to mould the conduct of his clergy and people and often the views of those not of his fold. They form part of the history of the diocese. They record for posterity the story of a people's loyal generosity to the successor of St. Peter; they detail the method by us adopted to keep fresh in mind of young and old the truths and precepts of our Holy Faith; they picture the growth year by year of the work of our organized Catholic Charities. Hence while this packet of letters, now in book form, may not prove a notable addition to the literature of our times, they do form a contribution to the contemporary history of the Catholic Church in Chicago.

Again, the contents of these pages may perhaps some time prove a help at a critical moment to priest or bishop when searching for a thought to use or an expression to employ in placing before his people a local or diocesan need or situation. Should this be the case, without the slightest hesitation they may avail themselves of any help we can thus bring. It has ever been my contention, that there is no such accusation as plagiarism to be thought of in the Church; for, from the early Fathers down to our day all that has been said and written by doctors, bishops and priests forms part of the treasury of the Church, into which we may all freely dip and which we may use when preaching and teaching God's word to our people.

And so because they are mine no longer but really belong to those to whom they were addressed, I have acquiesced in the wishes of others and I have consigned these letters for the perusal of other generations between the covers of this book. In my time I have seen great minds bow down and receive inspiration from the stumbling words of a poor preacher. Perhaps somewhere in these pages there may be buried a tiny seed that, watered by divine grace, will take root and bring forth fruit in its day for Christ's cause, and

in this I should find my greatest reward. With this foreword, almost apologetic, I readdress to an even larger public than before, these letters of a bishop to his flock.

✠ George Cardinal Mundelein
Archbishop of Chicago

Nativity of the Blessed Virgin Mary, 1927

CONTENTS

PAGE

FOREWORD 5

Group One

PETER'S PENCE

Nine Letters

1918: The Pope of War Time, "Man of Sorrows" 17

1919: Pope Benedict XV in Reconstruction . . 24

1920: "The Almoner of the World" 29

1921: U. S. Share in the Charities of the Papacy 34

1922: Heavy Burdens of Pope Pius XI 39

1923: An Appeal of the Holy Father 43

1924: Personal Report of Conditions Abroad . . 48

1925: The Pope's Expression of Gratitude . . . 53

1926: Interest in the Eucharistic Congress . . . 58

Group Two

THE CATHOLIC CHARITIES

Nine Letters

1918: The First Register of Charities 65

1919: Report of First Year's Effort 70

1920: Continuing a Great Work 74

CONTENTS

PAGE

1921: Advantages of Co-ordinated Effort 78

1922: Millions for Charity 84

1923: Greater Generosity Prevails 88

1924: The Holy Father's Appreciation 91

1925: Charity Aid to the City Itself 95

1926: Pride in Record of Charity Distribution . 99

Group Three

CATECHISM INSTRUCTION

Nine Letters

FIRST CYCLE

1916: The Apostles' Creed 107

1917: The Decalogue 112

1918: Means of Grace, Prayer, Sacraments . . 119

SECOND CYCLE

1919: The Apostles' Creed 124

1920: The Commandments of God 129

1921: Prayer and the Sacraments 134

THIRD CYCLE

1922: Divine Revelation 138

1923: The Ten Commandments 142

1924: Prayer and the Sacraments 147

1925: Liturgy of the Church 151

CONTENTS

PAGE

FOURTH CYCLE

1926: The Apostles' Creed 155

Group Four

IN WAR AND PEACE

Ten Letters—One Address

The Third Liberty Loan 163
The Red Cross Drive 165
Prayer for Peace. Memorial Day 166
The Call for Chaplains 169
The Fourth Liberty Loan 173
Health Measures in War Time 175
Thanksgiving for Peace 177
Polish War Sufferers 180
German-Americans in a Great Crisis 184
Relief for Central Europe 198
Distress in Ireland 201

Group Five

THE EUCHARISTIC CONGRESS

Three Letters—One Address

Preparation for the Congress 209
Welcome to Congress Guests 216
Message of the Eucharistic Congress 219

CONTENTS

PAGE

The Eucharistic Congress Motion Picture 233

Group Six

MISCELLANEOUS

Seven Letters—Six Addresses

A Eulogy of Cardinal Gibbons 239

Tribute to Sisters of the Diocese 259

Extension Society Welcome to the Cardinal . . 263

A Catholic College for Women 267

Dependent Children 272

The Orphans of Will and Grundy Counties . . 281

The Holy Name Society 285

The Propagation of the Faith 291

A Later Mission Appeal 295

The Pope's Prayer for Mexico 299

Dedication of St. Mary of the Lake Seminary . 303

Christmas Greetings 308

Men, Crusaders of Today 311

Group One

PETER'S PENCE

The Annual Tribute of Chicago Catholics to the Holy Father: Peter's Pence Letters, 1918 to 1926

The Annual Collection for the Holy Father, popularly known as Peter's Pence, is taken up in all the Parishes of Chicago on the Twenty-second Sunday after Pentecost. Each year, the Archbishop addresses a letter on the subject to the pastors, to be read at all Masses on the preceding Sunday. Chicago Catholics, inspired by these letters, have set a high mark in contributions, demonstrating in an unusual degree their filial affection and devotion to the Holy See.

1918: The Pope of War Time—"Man of Sorrows"
1919: Pope Benedict XV in the Reconstruction
1920: Demands upon "The Almoner of the World"
1921: U. S. Share in the Charities of the Papacy
1922: Heavy Burdens of Pope Pius XI
1923: An Appeal from the Holy Father
1924: Personal Report of Conditions Abroad
1925: The Pope's Expression of Gratitude
1926: The Pope's Interest in the Eucharistic Congress

THE POPE OF WAR TIME—"MAN OF SORROWS"

Gratitude to the people in 1918 for that practical proof of their affection for the Holy Father which during the previous year brought from Chicago an offering not equalled by any other diocese. Tribute to Pope Benedict XV, the war-time "man of sorrows" common father of all nations.

George William Mundelein

BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE

Archbishop of Chicago

TO THE CLERGY AND THE FAITHFUL OF THE ARCHDIOCESE OF CHICAGO

DEARLY BELOVED:

Another year has gone by since last we addressed you on behalf of the Chief Pastor of Christendom, and now again the day has come when, according to the custom of this archdiocese, our people give practical proof of their affection for our Holy Father and of their devo-

tion to the Holy See. Each year as the golden autumn season was drawing to its close, the appeal would here go forth to priests and people and always did the generous response of his loyal children form a worthy and acceptable gift at Christmas time to the Vicar of Christ. But never more so than last year, when, recognizing the growing needs and the dwindling resources of the Holy See, this diocese determined to surpass all its former efforts, and as a result, the offering we presented as our Peter's Pence gift was not equalled by that of any other diocese in this country. This demonstration of filial affection and devotion so touched the heart of our Holy Father and proved such a consolation to him in the midst of his many sorrows, that he addressed to us an autograph letter, overflowing with gratitude, giving to us all, bishop, priests and people, his apostolic blessing. And yet, now at the close of another twelvemonth, when for four long years, war has laid its heavy hand on many lands and palsied the progress of mankind, the need of our assistance is today greater than ever. The Holy See is even more isolated from its children and the cries for help that are made to our Holy Father by starving, broken-hearted women and children in stricken lands are more

numerous and more touching than at any time before.

For us, the children of Holy Church in these United States, devotion to the Holy See is something that is bound up with our very being, it is one of the foundation-stones of our belief, it is one of the most sacred traditions which our forefathers received from those apostolic men who first evangelized the races from which we are sprung. To us it matters not who the man may be who sits in Peter's chair. Whoever he is, we see him clothed with a spiritual authority such as no other human being possesses. He wields a power which no mere man can claim, for by virtue of his office, he is the Vice-Gerent of the Son of God on earth, Who says to him even as once was said to that first Roman Pontiff, "To thee, I will give the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth, shall be bound also in Heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in Heaven" (Matt. xvi, 19). Therefore, it matters little who the Pope may be, whether he be a man learned and powerful, acclaimed by kings and princes, or whether he be timid and shrinking and shorn of all earthly power; whether he be a Saint of God and a doer of wonderful things, or just a weak, frail mortal man, even as you

and I: the one who bears the triple crown and wears the Fisherman's ring is to us ever the visible head of our Church, he is Christ's Vicar amongst us, he is our Holy Father.

And yet none of the recent successors of St. Peter has so merited our compassion, so needed our sympathy, so won our affection as the present Pontiff, Benedict XV. For the Lord has made him a man of sorrows: He has given him as his inheritance, a war-torn world. The four years of his pontificate have been the saddest in the recent history of the Papacy. When the long-dreaded European conflagration burst forth, and quickly devastated cities, towns, and villages, and took a heavy toll of human life, Pius X of blessed memory, unable to longer bear the heavy burden, delivered his faithful soul into God's hands. It was then the summons came to Benedict XV. A dreary outlook indeed was before him. He found a world in flames; the white races pitted against each other in bloody conflict; again the prophecy of Malachi seemed verified in him as in those who had preceded him, the *"Religio depopulata"* —an emptied church. And for four long weary years has he been anxiously waiting and watching, but not for a moment has the prospect become brighter; rather the end seems almost as

far away as ever. And while he has labored without ceasing to bring about a return of peace, while he has striven to lessen the suffering of the wounded and imprisoned, while he has not hesitated to condemn brutality and outrage wherever it was found, yet he has constantly endeavored to hold himself entirely impartial towards all,—not neutral, for where his children are concerned, a father is never neutral.

While we, the Catholics of the United States, know that the cause of our country is just and must find favor in the sight of the Sovereign Pontiff, yet we would not have him alter his position of impartiality. He is the common father of all, not only ours, but of those as well over whom, for the world's good and our own, we must triumph. He is not the judge in this titanic struggle,—at least not yet, we hope he will be,—but a judge must have shown himself unbiased beforehand, in order to be impartial and therefore acceptable to all. And so it is with scorn and in anger that we repudiate the attempts that have been made to drag our Holy Father's name into discussion and the attacks, too often fathered by century-old hatred of the Papacy, that have been made against him, and we ask, where in this world will you find any single human being who

has done so much with the limited means at his command to feed the hungry, to succor the distressed, to reunite broken families, to return to their homes the aged, the wounded, the broken prisoners of war, as our Holy Father, Pope Benedict XV? Perhaps there is no more eloquent testimony of this than the written words of that heroic figure in this war, that idol of his people, that patriotic prince of Belgium, Cardinal Mercier, who says, "as for our Holy Father, Pope Benedict XV, what could he do for the Belgians that he has not done?" And then after citing numerous instances of the Pope's favor and generosity towards them, the Cardinal concludes, "and if after all this Belgium is still not satisfied, I am afraid her spiritual piety tempts her to excess of spiritual hunger." We are indeed proud of our Holy Father, not only because he is the successor of St. Peter and Christ's Vicar on earth, but also because he has so splendidly fitted the requirements of his high office at such a critical time. He has been the provider of the poor in the war-stricken lands; he has been the friend of the exile, the homeless and the suffering; he has been the loving father of us all. And when, once again the clamors of the conflict shall have died down, and the hatred the war

has engendered grown less bitter, when our vision has grown clearer and saner, history will show that there was no nobler figure in our time, no more sincere friend of peace, no more unselfish lover of mankind than Pope Benedict XV.

The record of the Catholic people of Chicago for the past two years is indeed an enviable one. To every appeal that has been made whether for the care and comfort of their own boys in the camps or in the field or in aid of the many charities at home, they have responded quickly, gladly, generously. Surely, now that the appeal comes for our Holy Father, it will receive from them a cordial reception and a generous response even as before, for they know that their gift to him, remains not with him, but will soon find its way to those in greatest need, whom relief from no other source perhaps can reach. And when on Sunday next you bring your little share of our family gift to our Chief Pastor, let your heart too join with that prayer the priest in the Mass recites for him: "grant him, we beseech Thee, both by word and example to benefit those over whom he is placed, that along with the flock committed to him, he may come to life everlasting through Jesus Christ Our Lord."

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POPE BENEDICT XV IN THE RECONSTRUCTION

Suggestion in 1919 of the gigantic tasks of reconstruction that fell upon Pope Benedict in the year following the war. An outline of the problems of war-torn Europe and of the lonely missions in pagan lands, all turning to His Holiness in direst need.

DEARLY BELOVED:

Again have we come to the season of the year, when in accordance with our country's custom, we give thanks to God's providence for the favors of the year, for the return of peace, for the preservation of our loved ones, and in particular for the plentiful yield of an abundant harvest. It is this spirit of thankfulness that prompted my predecessors to set aside this golden autumn season in which, while rendering thanks to God, to offer a filial tribute from our clergy and faithful to Christ's Vicar on earth, our Holy Father the Pope. And so loyally have the people of this city and diocese entered into this spirit that their generous offering to the great White Shepherd of Christ's flock, splendid as it was in the very beginning, has increased year by year, until now it challenges the admiration of the world and has earned the heartfelt thanks of the Holy Father

himself. From the earliest times, down through the ages of faith, even to our own day, devotion to the Holy See has been looked upon as the thermometer of a people's faith. To me, therefore, it has been a source of real satisfaction to see how, as each recurring Peter's Pence collection grew larger than those that had gone before, pastor would vie with pastor, parish strive with neighboring parish for leadership, in friendly rivalry to maintain the supremacy we have gained over the great dioceses of Christendom in our manifest support of the Holy See. And while it is true that gaunt misery stalks over the world, and while we have not closed our ears to the cries that come to us from many lands, yet we have thought it best rather to strengthen our Holy Father's hands, that he may be the source of help to the wretched, the hungry, the suffering, that in return they might be bound to him and to the Church he represents, by ties of gratitude and appreciation.

The world-war is now over. During the time it lasted, for more than four years of his pontificate, this successor of St. Peter, true to his divine commission to feed and watch over all of Christ's sheep, and not merely some of them, has shown charity to all and injustice to none. To the widowed and orphaned he has been a

protector, to the afflicted a consoler, to the helpless a champion, to the conqueror a monitor, to all a friend, a counsellor, a father. But, difficult indeed as was his office until now, yet harder still is the task that lies before him. When first the war clouds darkened, the powers who by their greed brought on the storm, did not seek out the Holy Father; they did not call on him either to help or to hinder their cause. Then whilst the conflict lasted they watched him—yes and spied on him—lest he show the slightest favor to their foemen. Finally when it was over, the victors barred him from their councils, nor can we wonder at this, for not even God was asked to enter there. And now it would seem indeed as if the frail structure of peace, which they planned and builded with so much solicitude, was rapidly drifting towards the rocks of failure. Reluctant though we may be, we are forced to admit that, left to themselves, men have made rather a mess of things, and we wonder how soon history will again repeat itself and the Pontiff who was ignored in the making of peace will be called upon like a policeman to maintain it. And even here in our own land, where by God's special mercy we have been spared war's real horrors, yet are we not disturbed and rendered fearful

by the constant unrest, the growing feeling of discontent in our midst, by the riots, the revolts, the unfairness towards the poor, the open disregard for the rights of others that is robbing us of the peace that once was ours. If such be the case with us who have cause for special gratitude to God, who have been favored by Him as no other people have in these past five years, here where there should be plenty for all of us, what cause there must be for anxiety in those countries that were the centres of the war's carnage and whose people the victims of famine's siege! Well may we say with the Psalmist, "Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1).

It was good Pius X who announced the purpose of his pontificate in the words "to restore all things in Christ." But it would seem that the burden of his gigantic task has fallen upon his successor, Benedict XV. To him will be brought the great problems of reconstruction in the countries that have been carried to the brink of destruction in the cataclysmic changes of the last few years. To him will come for counsel and guidance the churches and nations that have been set adrift to shift for themselves after having been safely harbored for centuries. To him will the

bishops of the older lands and of newer nations, grown old and gray in the service, and now deprived of support of every kind, with a people impoverished and untaught to support their Church, come with their pleas for help that the light in the sanctuary lamp may not be extinguished among a Christian people. To him will finally come the missionaries keeping vigil in their lonely stations in pagan lands, who will find their meagre support cut off, drawing nearer and nearer to actual starvation, while the Protestant preacher nearby is kept in plenty by the abundant help that comes to him from these American shores. When our Holy Father, Christ's own Vicar, faces such great problems, so many demands, surely we should be unworthy to be called his children did we not make some effort to lighten his task, to share with him the burden, to hold up his hands. The cross of responsibility that is placed on his shoulders would seem almost too heavy for human being to bear, and yet we know that the Master Whom he represents and Whom he so faithfully serves, is with him and will make "the yoke sweet and the burden light." And surely we his children will not fail him now, as we have not failed him in the past, by praying for him and giving to him in accordance with our means that financial help that he

needs for others less fortunate than we, and who are committed to his care.

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"THE ALMONER OF THE WORLD"

A more thorough sketch of the universal appeal for aid made to the Holy Father, "The Almoner of the World," by those suffering in 1920 from the after-effects of the great war. A review also of destitute conditions in the mission fields, wholly dependent upon the charity of His Holiness.

DEARLY BELOVED:

It has been our custom for many years to mark the approach of the holiday season by preparing a testimonial of filial affection and loyalty on the part of the faithful of Chicago to the Father of Christendom in our annual Peter's Pence collection. Each year has the generosity of our people towards our Holy Father become more marked, and our gift grown in size and splendor and excited increasing emulation of other cities and dioceses and elicited unstinted praise from every section of the Church. But more than all, even midst his many cares and duties, there have come the warmest words of appreciation and gratitude from the Sovereign Pontiff himself. And this, not in a message conveyed by another, but by

personal letters under his own hand and bringing to us all, his apostolic blessing. Not, however, for himself was he grateful, for we well know how few and sparing are his wants, how simple his daily life and how unselfish his every thought and act. Rather, he was grateful for the many thousands of others, the hungry, the homeless and the destitute among his many children, who had called out to him in their affliction, and who, because of our generous gift to him, had not called out in vain. Even as his recent letters to us so well expressed it, "We have found good reason to wonder at the designs of Divine Providence, particularly in the bitterness of these times, for, whilst the demands made upon our common Father become ever more pressing, yet at the same time the affection and generosity of his children have become more solicitous, so as to enable him to bring help in the many and urgent needs of the Catholic world."

And, yet, from the news that reaches us from many parts of the world, we know that the time of need is by no means past. While it is true that the world is seemingly at peace again, yet great multitudes in the older lands are still suffering from the after-effects of the recent great conflict. Grim War never travels alone; like sordid scavengers and lawless camp-followers of his,

Famine and Pestilence travel close behind him. These still carry on their dreadful work in many parts of Europe. Indeed, I need not tell you,—for, from many quarters have come to you the pitiful appeals,—that the misery that accompanied and immediately followed the late world-war has not diminished and that particularly in the Catholic sections it is as bad as ever. Vienna is simply a vast deposit of hungry, tubercular, decaying and dying human beings. The Tyrol and the diaspora of Germany are not much better. And it takes no gift of prophecy to foretell that a large portion of Poland will be on the edge of starvation this coming winter. Now, to whom will these millions of suffering Catholics go? Naturally to their common Father, to the head of their Church, to the Pope, who has helped them before; to him will they look for help again. Perhaps none of the recent Pontiffs has been so justly beloved and esteemed for his open-handed generosity, for his warm-hearted compassion for the needy, and his utter disregard for his own wants as is Pope Benedict XV. It is known that Chicago's generous contribution of last year, amounting to more than a million francs, was handed over in its entirety by him to the archbishop of the starving city of Vienna; and an American prelate, recently

returning from his visit to Rome, was told by those close to the Pope that the Peter's Pence presented by him was on its way to Prague almost before he had left the Vatican. Surely there is good reason for the title that has been universally bestowed on our Holy Father when they called him "the almoner of the world."

But how can he possibly continue this wonderful mission of charity, unless we continue our help, unless we supply him with the means? The actual poverty of the Holy See is well known and needs no further proof or comment from us. The financial condition of the peoples of Europe is more desperate today, it seems, than even in the times when war was waging. We, almost alone, seem to have been spared the visitation of an economic depression. In nearly every instance the eyes of the world turn to us for aid. But they are turned even more to our Holy Father. During the past few months I have been visited by a number of bishops and missionaries from distant lands, from China, Japan, India and the islands of the Pacific, all of whom told of the destitute condition of their missions, cut off from the supplies of men and money that formerly came to them from the now impoverished parts of the Old World. But all of them, I noticed,

were on their way to Rome to pour into the ears of the Holy Father the sad story of their helpless condition and to implore his help. And as I saw the childlike certainty with which they counted on that help to come from the father who had not failed in the past, my sympathy went out to this Vicar of Christ, who could only give a little to each of these apostles from the outposts of civilization because he had only a little to give to them all.

That we may share in his charity, that we may uphold his hands ever outstretched to give to those in need, that we may do our part through him to nourish the needy in spirit in the mission lands and to feed the starving in the want-stricken countries of Europe and Asia, the opportunity is given to us now. On the third Sunday of this month of November, in every church of this diocese, the offerings of the faithful will be taken up, in response to this appeal for our Holy Father. Rest assured that your contribution on this occasion, whether it be the worthy gift of one blessed with this world's goods or even if it be only the widow's mite, will be like the seed in the hands of the Vicar of Christ that will bring an abundant harvest both to the poor in this world and to yourself in the world to come.

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UNITED STATES' SHARE IN THE CHARITIES OF THE PAPACY

For five disastrous years the hands of Pope Benedict XV, "stretched out in answer to numberless appeals, were never empty, because of generous aid from Catholics in the United States." Thus in 1921 all shared with him in the work of world-wide reconstruction and Christlike charity.

DEARLY BELOVED:

From the infant days of this republic it has been the custom at this season, when the harvest's yield had been stored away, for the head of this Christian nation to summon our people to give thanks to God for the many blessings received during the year. A like reason for thanksgiving has prompted the head of this great diocese to call upon his Catholic people at this same season of the year to show proof of their gratitude to God by bringing their tribute to one who in a special way takes His place amongst us, our Holy Father the Pope. And in fulfilling this duty as another year draws to its close, I am moved in a particular manner by a feeling of gratitude to Him from Whom all blessings flow, not so much for the gifts we have received, as for what we ourselves have given to others less for-

tunate during that time. For, at no period in our history has the response of our faithful people to every cry of want and distress been so ready and so generous as in this past year. By no means as prosperous as its predecessors, yet during this twelvemonth in response to the call of their archbishop, they have given more than a million dollars for the relief of hunger, suffering and want, both at home and in other lands. Surely, I should be ungrateful did I fail to count it one of God's choicest favors to have been placed over a people that have taken as their motto God's own words: "It is a more blessed thing to give, rather than to receive" (Acts xx, 35).

But greater than all else has been their tribute to our Holy Father. Beginning at a time some six years ago, when they first realized the needs of the Holy See and the fact of the sudden loss because of the war of its previous income, they steadfastly increased year after year their generous offering until last year it reached a level never attained heretofore by any church in Christendom. But even more far-reaching became the effect of their loyal and generous efforts. For, elsewhere their splendid example evoked imitation, and as a result the Peter's Pence offerings of the Catholics of the United States doubled

and trebled to gladden the heart of our Holy Father and bring aid to the helpless and needy of other lands. And thus it happened that the hands of Pope Benedict, stretched out in answer to the numberless appeals that came to him during these five disastrous years, were never empty; that he was ever able to render some aid to the wrecked and ruined peoples, to the homeless and starving women and children, to the impoverished and devastated churches, whose cries came to him unceasingly, because of that help that was so lovingly and generously given by his children in far-away America.

During these years, while so many forces of evil were at work in the world, undermining, tearing down the civilization of which man had boasted, the Holy Father was ever engaged in his sacred mission of building up, of healing the wounds, of restoring all things in Christ. In the darkness and distress of those dreadful years, Benedict XV remained the beacon light, steadily shining, warning away the nations and individuals from the age-old shoals where so many a ship of state had been dashed to pieces, at the same time pointing out the one safe route that will bring them to the quiet and peaceful haven. Not by word of counsel and admonition alone has he fulfilled this God-given duty, rather as the

Good Samaritan of the world has he proven the sincerity of his teachings in his fatherly ministrations to a stricken and bleeding humanity. To have had a share with him in this work of world-wide reconstruction and Christlike charity, what a great privilege that has been for us! What a consolation to know that even the widow's mite has helped somewhere in this world of pain to still the cry of hunger, to dry the children's tears, to bring a ray of hope into the gloom of suffering and despair!

And yet, great as is the work that has been done, even more remains for us to do. No one can think, even for a moment, that the scars of the conflict are all healed. The news the press brings us day after day tells us only too plainly that while a large part of the human race may be looked upon as convalescent, yet the danger of relapse is by no means passed. The charitable mediation of our Holy Father is needed now as much, perhaps, as at any time in recent years. For that same reason, we cannot fail him; rather we must rise again to the heights of generosity we reached before. And even though it cost us a sacrifice, even though we may feel a bit the pinch of less prosperous times, yet this is our opportunity, the one chance given us during the year to combine our charity and solicitude for the less

fortunate of our fellowmen with our loyalty, our reverence, our personal esteem for the Vicar of Jesus Christ on earth, our Holy Father, Pope Benedict XV.

On Sunday next, the Sunday before the national day of Thanksgiving, as is our custom, the collection will be taken up in every church in this diocese and at every Mass, for Chicago's annual offering for Peter's Pence. It is our one testimonial, it is our Christmas gift to the head of the great family that forms the Church of Christ on earth. That same spirit that has animated our people on so many occasions will not fail to inspire and direct them when on Sunday next they are called upon to offer their tribute of love and veneration to him who now sits in Peter's chair, and to whom the Master gave the Keys of the Kingdom of Heaven and the duty of feeding the sheep and the lambs of His flock.

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HEAVY BURDENS OF POPE PIUS XI

Requesting for Pope Pius XI the same generous loyalty accorded Pope Benedict XV. In 1922 the successor of St. Peter endured perhaps even greater stress because of the demands upon his charity. A sketch of the heavy burden borne by the Papacy at this time.

DEARLY BELOVED:

Another year is drawing near to its twilight hour and the time again has come for Chicago's annual tribute to our Holy Father. Since our last appeal God summoned His servant Benedict XV to exchange the Papal Tiara for the crown of everlasting glory. His pontificate, though brief, has left its impress on the troubled events of our time, and the history of the future will portray him as a man of splendid courage, of unquestioned fairness, of Christlike charity, and the most potent factor for peace among all the men of his time. In his stead, as the new pilot of Peter's Barque, Divine Providence summoned one who but little suspected that this most arduous task would be imposed on him. More than thirty years had he spent in the cloistered silence of the libraries, delving into the lore of ages, absorbing the hidden knowledge of the scholars

of bygone centuries. And yet not unprepared did he come to this highest and most responsible office. As spiritual father for many years of a community, cloistered but active rather than contemplative in its work; as catechist and instructor of the foreign workingmen dwelling in his city, speaking to them in their own tongues; as Papal representative at a critical time and in a responsible post at a time when a Christian nation was coming through its birth-struggle; finally, as the successor of St. Charles Borromeo in Italy's largest See, surely his novitiate and training for the Papacy was thorough indeed. To him, on this day, our loyalty goes out, for him our prayers are offered up, at his feet we lay the pledge of our generous co-operation with all he may undertake for God's glory, for the welfare of Holy Church, for the eternal salvation of men's souls.

And to do their duty in the future even as in the past, the faithful of this diocese need no urging. No people showed a more generous loyalty to Benedict XV than did the Catholics of Chicago. It will be ever something for us to remember that at a time when his needs were greatest and his means were least, our people rose superbly to the emergency and strengthened their Pontiff's hands. Now comes our first tribute to Pius XI. Surely we will not let it be less worthy

than those given to his predecessor. His need and the demands made on him are as great and even greater. He has practically no one else to whom he can turn but to his children in this land. Elsewhere on all sides he encounters poverty, adversity. They are all debt-laden and tax-ridden, even the best of them all. And when we see how low their money has fallen and how little it can purchase, we readily realize how hopeless the situation there must be. We alone have been spared. While a few of us may have had to stint ourselves a little, yet none of us have felt the actual pinch of hunger and misery that afflicts the mass of the people of Europe. And yet from these came the greater part of Peter's Pence before. But now the currents have shifted, and it is they who plead for alms from the Pope instead of bringing it to him.

Indeed it is a grave question whether the demands made upon Pius XI are not more numerous and more urgent than even those made upon his predecessor. The scenes of suffering and destitution he had witnessed during the years he lived at Russia's edge burnt themselves too deeply on his memory to be ever forgotten. And even as he ascended the steps of the Papal throne and put on his finger the ring of the Fisherman, he saw before him a multitude of outstretched ba-

bies' hands, an army of shrunken childish forms. Almost his first act was to plead for them, to champion their cause, and by first feeding their hungry bodies, afterwards to reap the harvest of their immortal souls. Nay, even more than that: funds that were here in our keeping, intended entirely for his own personal use, these he diverted even before they left our hands, and many thousands of dollars he instructed us to pay therefrom for food he had purchased for the starving children of Europe.

The least we can do is to help lighten the heavy burden he must bear. It means but a small sacrifice comparatively on the part of each of us in order to make our gift a princely one, even as it has been in the past. Our material blessings have been so rich that were we to offer but a little portion of them to our Father and the Shepherd of our souls, it would be of greatest help to him and bring in return spiritual blessings in abundance to us. Our numbers are so great that even this little from each must make a great sum from us all. And even as a matter of personal and local pride, let us endeavor to make our first Peter's Pence offering to the new Pope on Sunday next be as worthy of him and of us, as our gifts for the past years of his predecessor's pontificate were of the noble and kindly Pontiff who now

rests with God. And our prayer for our Holy Father is again the same: "May the Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies" (Ps. xl, 2).

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AN APPEAL FROM THE HOLY FATHER

An outline of the special blessings of prosperity enjoyed in 1923 by Americans and of the appeal of the Holy Father to the American bishops, asking not for himself, "but for the many unfortunates who plead for help in their misery to me as their common father."

DEARLY BELOVED:

The waning autumn season reminds us that again another year is drawing to its close. And the voice of our Chief Executive calls us, as was our fathers' custom, to gather in our houses of worship and thank God from Whom such wealth of blessings have come to us, to our people and our land. But, a custom even more personal has been for the faithful people of this archdiocese to give more telling proof at this time of their gratitude by sharing with others the bless-

ings they have received, with those more in need, and, in more signal way, with our Holy Father the Pope. For of late years we have not hesitated to designate him as the dispenser of our alms and the almoner of our charity. Particularly during these years just past, when war, pestilence and hunger held sway in the older lands and sufferers by the millions raised their hands in petition to the common Father of the faithful. It was during this time of stress, when events moved so quickly and human lives were rated so cheaply, that we wrote the name of this city and diocese deeply into the memories of suffering peoples by the benefactions we scattered among them with lavish hands. And our Catholic people brought joy and consolation to the heart of Benedict XV as each year their personal offering to him grew more generous and enabled him to meet the needs and demands that constantly became more numerous and more pressing. I recall these things to them now, not that they may take passing glory from the good deeds of the past, but rather that the appreciation of them may serve as an incentive to greater and more worthy efforts in the near future.

For, on one hand,—God has indeed blessed us as a people. The harvests are abundant, employment more plentiful, material prosperity greater

than ever before. Our churches and schools are crowded, our people devout, our children unspoiled, no religious or social strife divides them from their fellow-citizens. On the other hand, —how different is the outlook elsewhere and how urgent the need of our help. Hatred and hunger and woe seem to have settled over the continent of Europe. Children perishing like flies at the summer's end; a winter of despair is at hand; the savings of a lifetime become valueless overnight; red rebellion seems to millions their only remedy in the hopelessness of their lot. Tell me, what would our thanksgiving be worth, if we failed to give some of the plenty from our table to the Lazarus who knocks at our door at this time? And how can this better be done, this breaking of our crust of bread with the hungry, than through that father who knows no preference among his children, who cannot be accused of favoritism or partisanship, for he is the real father of all, the great White Shepherd of Christendom, Christ's Vicar on earth, our Holy Father the Pope.

A few weeks ago a solemn scene was witnessed at the annual meeting of the American hierarchy in the city of Washington. Before the assembled archbishops and bishops there appeared for the first time, clad in his ceremonial robes, the repre-

sentative of the Sovereign Pontiff and read to them a personal message from His Holiness, asking their help in the multitude of worthy demands reaching him from every side. Then rose a distinguished prelate, who related how the Pontiff had sent for him across the continent and voiced the reluctance he felt to again call upon the American people who had so often and so lavishly responded to every request. "But," he said, "the American people will understand that I am not asking for myself, but for the many unfortunates who plead for help in their misery to me as their common father." And the archbishop assured him that our people would understand and that they would not fail him, as they had never failed in the past to support his every effort in behalf of suffering humanity. In doing so I feel that he spoke for all of us, for the bishop, the clergy and the people of this diocese. Whenever the Pope speaks, we listen; when he asks we respond; and whatever he may direct, we obey. And even more so when he asks in the name of the Master, Whose Vicar he is, and for the hungry, sick and destitute children, whose father he is, even as he is ours, we give more readily, more generously. To quote the words of his own letter: "Since the trials of the time fall without ceasing upon this or that portion of

our flock, how can charity cease—the charity of the Supreme Pastor or the charity of those among his children who had to suffer less than others and are still able with material means to help their brethren in Jesus Christ."

Our opportunity comes again Sunday, November eleventh, when the annual Peter's Pence collection, our tribute and our Christmas gift, is gathered in the churches of this diocese. Great as your contribution was before, let it be even better this year. And thus enabling him to bring succor to those of his flock for whom he pleads, you will fulfill the dearest wish of our Holy Father's heart.

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PERSONAL REPORT OF CONDITIONS ABROAD

First appeal to the people after the Archbishop's elevation in 1924 to the Sacred College of Cardinals, and a report at first hand of conditions abroad. Pride is expressed in the Holy Father's achievements and in the fact that Chicagoans aided so generously the dispenser of world-wide charity.

George Cardinal Mundelein

CARDINAL PRIEST OF THE TITLE OF ST. MARY OF THE PEOPLE, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE

Archbishop of Chicago

TO THE CLERGY AND THE FAITHFUL OF THE ARCHDIOCESE OF CHICAGO

DEARLY BELOVED:

Just a few weeks ago an American ambassador said in my presence: "God has been so good to us during these past few years, surely we can afford to share some of our plenty with those more needy elsewhere." It would be difficult indeed to find a more apt introduction to this appeal than these words of one who has seen

Europe's misery with his own eyes. For if it be true, as we claim, that the Church constitutes one great family the world over, then have our needy Catholic brethren a real claim on our generosity. But it is to the father of the family, first of all, that their plea for help always ascends; he is their natural provider, he surely cannot fail them. Never until now have I realized how truly the Sovereign Pontiff has merited the title of Holy Father. But during the past year I was privileged to see with my own eyes and hear with my ears how anxiously and confidently the faithful the world over look to him when misfortune touches them. With growing wonderment I witnessed the appeals pour in from the farthermost parts of the earth, I saw how all of them received a patient and kindly hearing and I saw too how the offerings I had brought were speedily dispensed to allay pressing spiritual and bodily needs.

Time there was when the Peter's Pence was our tribute to the head of our Church, our contribution to help maintain the prestige of the Holy See. But that time is gone; now it constitutes rather the alms which he dispenses to the neediest amongst his children, and for this our country forms the chief, if not the only source of

supply. Had the people of this great diocese been privileged to see, as I did, the gratitude of our Holy Father the Pope, when I presented to him their generous offering of last year,—the cheer of his smile, the warmth of his words and the wealth of his blessing would have more than repaid them any sacrifice they may have made. But even more amply would they have felt themselves rewarded could they have learned how their offering to the Holy Father, so judiciously applied by him, accomplished so much for the glory of God, for the alleviation of human misery, for the salvation of souls, and in so short a time. The bishops in Central Europe applied to him for their underfed shivering children, and their plea did not go unanswered; the missionaries in the East cried to him for their hunted, ragged people and their hands did not return empty; even when the appeal came from Jerusalem that they would have to close the church schools, the alms of the people of Chicago helped keep alive the Faith in the very places where it was first taught by the Savior Himself.

Even in Rome itself is the pinch of poverty felt as perhaps never before. Due to their cheapened money and the shrinking resources of the Holy See the work of the government of the

Church has been sadly hampered in these latter years. The most rigid economy is being practised and enforced on all sides; the great ceremonies of old have been shorn of much of their former splendor, and those who have given a lifetime of service to the Church, including the very members of the Sacred College, receive barely enough to supply the absolute necessities of life. And yet I came back from Rome more edified than ever before. The best years of my life had been spent there, the days when youth idolizes its heroes and crowns with the halo of worship the leaders of its cause. But the closer touch I enjoyed this time with the Holy Father and those about him caused to fade even the golden memories of the ecclesiastics of those days, when brought into comparison with the Roman churchmen of today, and sent me back prouder than ever of the supreme head of Christ's flock and those who assist him in the government of the Church. Not from one of them came a plea for personal help—though I knew that some of them suffered actual want—nothing but warmest gratitude for what we had already done for the glory of God, for the spread of the Faith, for the healing of the wounds and for the lightening of the suffering of countless others.

And when I remembered how little we had really done, how good God had been to us, how few sacrifices we had brought compared to these, I felt chastened and humbled, and I resolved that I would endeavor to be an even more eloquent advocate than before for our Holy Father and all that he represents.

And I would ask my people that even as they did before in the cause of patriotism,—so now in the cause of universal charity of which our Holy Father shall be their dispenser,—they will give of their means with all their hearts, they will give this time as plentifully as they can, they will give even though it hurts a little. Bearing in mind, then, the greatness of the need of our charity towards those helpless in the midst of suffering, the depth of our affection for the kindliest of fathers amongst the Pontiffs who have ruled our Church, remembering too the weight of the debt of gratitude we owe him for the great distinction he has conferred on our archbishop, our diocese and ourselves during the past year, surely it would not be asking too much of each one to give in the Peter's Pence collection of Sunday next at least as much as given last year, and wherever possible to double that amount this year as a testimonial worth while of our affection, our gratitude and our veneration for Christ's Vicar on

earth, our Holy Father, Pope Pius XI, whom may God long preserve.

Sincerely yours in Christ,

✠ GEORGE CARDINAL MUNDELEIN,
Archbishop of Chicago.

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THE POPE'S EXPRESSION OF GRATITUDE

"The faithful of Chicago have won a place in the heart of Christ's Vicar by the practical and generous help they have given him." The Holy Father in 1925 expresses deep sentiments of gratitude. How the offerings of the diocese enabled Pope Pius XI to fulfill promises made to those in great need.

DEARLY BELOVED:

For the lifetime of a generation it has been our custom, as the year draws towards its close, to lead the thoughts of our people to Rome, to our Holy Father and his needs. Indeed we have made the Peter's Pence, this testimonial of your filial love and loyalty to the head of Christendom, one of the chief objects of our concern. If this has been the case in other years, how much more so this year, when all roads lead to Rome, when from the most distant corners of the earth

the pilgrims flock to enter the Holy Door, to gain the great indulgence of the Jubilee Year, to venerate and obtain the blessing of Christ's Vicar on earth. But it is not only these spiritual favors that thousands of the faithful bear away with them as they leave the Eternal City: there is likewise that personal satisfaction of having seen and heard and spoken to our Holy Father, Pope Pius XI, of having been welcomed by his smile, of having been blessed by his word, of having received a gift from his hand, small perhaps in itself, priceless because it comes from him. Notwithstanding the cares and problems of the Universal Church, day after day he has shown himself tireless, patient, kindly, ever solicitous that none of the multitudes that come from afar to see him, go back disappointed. Indeed when in the early part of the year I complimented him on his appearance of good health, his answer was, "Yes, I feel very well, and I am so glad it is so in this Jubilee year that I may not disappoint the pilgrims who will be coming to Rome."

Among this great number of pilgrims of the Holy Year there were the representatives of Chicago as well who, in the name of their fellow-Catholics, presented our profession of love and loyalty to the Successor of St. Peter. And to the largest of these groups representing this city the

Holy Father gave a message to his children here, a message breathing the deepest gratitude for what they had done for him and his predecessor: "I want to take this occasion," the Pontiff said, "when such a large number of pilgrims from Chicago are here, to tell you that the faithful of Chicago have won a place in the heart of Christ's Vicar by the practical and generous help they have given him, and I would have you bring back to our beloved children in Chicago my deepest sentiments of gratitude for their constant attachment to the Holy See as shown by the munificent Peter's Pence offering which Chicago sends annually to help the Successor of St. Peter in carrying out the mission which Christ has entrusted to him for the benefit of mankind." What a satisfaction it must have been to the three hundred Chicagoans to hear these words of praise from the lips of this shepherd of three hundred million souls, and find themselves thus singled out in this great number because of the efforts and sacrifices they had made for this worthy cause. At the same time it should be a new incentive to all of us, it was a message intended for all of us, for those who had to remain at home as well as those who were privileged to be there; it should spur us on to a new generous effort, so

that individually as well as a people we may merit that place in the great Pontiff's heart.

Even more so if we only realized, if we knew how much good this, our co-operation effects, how widespread the benefits that result from our offerings and our help. Perhaps I never realized this as much as on my last visit to Rome, when the Holy Father himself volunteered the information as to where our gift of the past year to him was to go. He pictured the desolated and almost hopeless material condition of two great churches in the Old World, where the people were untrained and unable to help, where he himself had promised to supply the means. And then he added, "At the time I did so, I did not know where the money was to come from, and behold here comes the Archbishop of Chicago and he brings me enough to fulfill my promise to both." And it is well for us at a time like this to bring to the knowledge of our people the fact that the Peter's Pence is not given nor used for the Pope's own personal needs, nor for the upkeep of the Vatican and the government of the Church. These must be met from other funds. But the Holy Father uses the offerings of the faithful that come to him in this manner for the needs of the Church Universal; to satisfy the cry that comes to him for help from so many parts of the world,

to fill the hands outstretched to him of the children, the destitute, those abandoned and in danger of falling into heresy and schism. Even as the Pope pictured it to me, "I see them like two parallel lines, the one the many demands that come to the Holy See, the other the alms and the help that the faithful bring to the Holy See to meet those demands." But at the same time, with us there has never been the question as to what purpose it ultimately serves. Our people, particularly of this Church of Chicago, have ever intended that their annual offering at this time should be a testimonial of their loyalty to the Holy Father, that it should be an eloquent tribute of their devotion to the Holy See, that it should be a material and concrete witness of their prayers and good wishes for him whom Christ has chosen to be His Vicar on earth and the father, shepherd and guide of the millions of His children.

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THE POPE'S INTEREST IN THE EUCHARISTIC CONGRESS

Memory of the International Eucharistic Congress, June, 1926, recalls God's special blessings upon America. The remarkable success of that great devotional event was achieved as a splendid triumph for Christ because of the intense personal interest of the Holy Father.

DEARLY BELOVED:

As the evening hours of another year draw near, we follow our country's custom and at the call of our Chief Magistrate we gather in our homes of worship to give thanks to a bountiful Providence for the many favors of a memorable year. We are grateful not only for the material prosperity with which we have been blest, but even more for the fatherly patience and care that guided our stumbling footsteps and kept us in peace with other lands and in progress and plenty at home. At the same time it is well for us not to forget that all this comes through no apparent merit of ours, but rather because of a special predilection on God's part towards this land and this nation, both evidently destined in the designs of Providence to play a larger part, and we trust

a worthy and glorious one, in the future history of mankind.

But for us Catholics, and particularly those of Chicago, this year of grace will be the one forever outstanding in the annals of our Church. The memory of the great solemnity, the colorful ceremonies, the giant assemblies of worshippers that focused the world's eyes on our city, that brought vast numbers to our doors and called down God's benediction on our soil must ever remain with us as a benignant visitation of the Son of God. But recently when a little body of nuns were leaving Rome to begin a mission of mercy in Chicago, our Holy Father said to them in parting, "Go, Sisters, go into the land that has just been consecrated by the passing of Jesus in the Eucharistic Congress." Surely of all men, no one is better qualified to judge the true value, the great importance, the lasting effect of an event of this kind than is the Sovereign Pontiff with the perspective of his exalted position, the panorama of the world's happenings and the background of humanity's history before him, as a setting. And if our Congress proved to be a triumphal reception, such as exceeded all our expectations, to our God and King in the Holy Eucharist, then the chief credit for its success belongs to our Holy Father. As we look back upon

the events that preceded it we now recall that it was his voice and wish that selected our city to be the scene of this greatest religious demonstration of the century; it was he who constantly encouraged us, who repeatedly and publicly expressed his confidence in us even when others doubted, who was with us in every event of the Congress, and at the end cried out in gratitude and exaltation in the words of the Blessed Mother of God, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, for the Lord hath done great things in you." Let us confess it in all truth, without the intense personal interest of Pope Pius XI in the late Congress of Chicago shown in a manner never witnessed before not even in the Congress of Rome four years ago, our Congress could never have been the triumph for Christ, the impetus to Religion, the source of pride and gratification for the individual Catholic it proved indeed to be.

I bring this all forward to our people's notice at this time when it is the annual custom of the Catholic people of Chicago to show their filial affection for the head of our Church, and by their united and generous offering give concrete proof of their loyalty, love and generosity to him who holds Christ's place in their Church and in their hearts as well. Each year have they spoken

in this way, more eloquently by deed than by word, by gift rather than by empty compliments. Each year have they thus brought gratification to our Holy Father, and enabled him to alleviate the needs and comfort the suppliants that are brought to him. Each year, too, have the Catholics of Chicago by their munificent Peter's Pence donation taken first rank among the churches of the world and been a cause of intense and personal satisfaction to their archbishop and his priests. Surely it is not surprising, then, if I would have this year be the climax of all, if I express the hope and nourish the conviction that by special effort on the part of every one of us we signalize the closing of this Eucharistic year by a generous testimonial, a gift truly worthwhile, to our Holy Father, the sponsor, the leader, the inspiration of the unforgettable demonstration of public homage to our Lord and Savior Jesus Christ under the Eucharistic species which took place in our midst a few months ago. The Congress has indeed made history for Chicago; perhaps never again shall we witness such scenes as we lived through in those stirring days, when the faith of our people was an edification to those who came, the deep piety of all who took part evoked the wonderment of those not of our Church and the generous hospitality of our fel-

low-citizens warmed the hearts of all who spent those eventful days with us. Before the vivid memory of them pass away entirely, let us memorialize them by a monument, not of stone and brass, but of a generous gift which we will place in the hands of our Holy Father for him to build up the Church in needy places, to bring comfort to troubled hearts and the light of truth in dark places. Indeed, who is better able to dispose worthily of the means we may place at his disposal than he whom God has selected to be His Vicar on earth, who is the father of all the faithful and carries on his shoulders the care of all the churches, our Holy Father, Pope Pius XI, whom may God long preserve.

Group Two

THE CATHOLIC CHARITIES

Direction of Charitable Work in Chicago

Organization and development of the Associated Catholic Charities of Chicago, men and women banded together under their Archbishop to aid and support home charities in a manner advantageous to those who receive as well as to those who give. The work was inaugurated by the Archbishop during the winter of 1918. Pentecost Sunday later was selected as the date for the only annual contribution to home Charities made by Catholics of Chicago.

1918: The First Register of Catholic Charities
1919: Report of First Year's Effort
1920: Continuing a Great Work
1921: Advantages of Co-ordinated Effort
1922: Millions for Charity
1923: Greater Generosity Prevails
1924: The Holy Father's Appreciation
1925: Charity Aid to the City Itself
1926: Pride in the Record of Charity Distribution

THE FIRST REGISTER OF CATHOLIC CHARITIES

In 1918 the Associated Catholic Charities was organized by the Archbishop of Chicago. A group of men and women initiated the work designed to co-ordinate all charitable effort, to reduce the appeals for aid to one annual collection, to save the religious in charge from the burden of fund raising. With his organization completed the Archbishop of Chicago presents his case to the people, asking for the first registration of the charitable.

DEARLY BELOVED:

We begin today in all parts of the city, and I trust in practically every parish of the archdiocese, a campaign to increase the membership in the newly organized Associated Catholic Charities of Chicago. The only question that may be raised is whether now is the opportune time to initiate this movement. My own opinion, as well as the judgment of those who feel the public pulse, is that no better time than the present could be chosen for this purpose.

We are now taking part as a nation in the world's greatest war. In time of war the women

and children are ever the greatest sufferers. A man can at least fight the enemy, he can win honor on the battlefield, he can die in glory. Women and children can only wait and suffer. A glance at the hundreds of thousands of silent, suffering, homeless and hungry women and children in the war-scarred parts of Europe shows how utterly lonely and forsaken is a woman and her babies when war has taken her provider and protector from her side. In a short time two million or more of our men will be under arms. How many more will later be called or how long this war will last no human being can tell. Now is the time to prepare, to take care of the destitute and dependants they may leave behind, to provide for the sufferers at home, now—and not later—to place our home charities on a stable basis.

It is precisely this the Associated Catholic Charities aims to do. This is an organization composed of the men and women of the archdiocese, coming from every parish in the diocese and from every station in life, banded together under the leadership of their archbishop to aid and support our home charities, brought into being for the purpose of literally "keeping the home-fires burning," of holding families together and homes intact, and keeping the roof over graying heads

of aged parents, and tiny infant children, where the provider perhaps has gone to don the khaki or the blue; to shelter and feed, to clothe and instruct the orphaned and dependent children of a great city, who, because of a parent's fault perhaps, but surely through no fault of their own, are cast upon the charity of an unsympathetic world and exposed to the loss of their only, yet their most precious inheritance, their faith; to bring quick and efficient care, remedy and chance for recovery to the poor sick and in turn support to those of our institutions that will care for these; to give aid and courage and renewed energy at a critical time to our institutions of charity and mercy, which have done such splendid work in the past and hold out such brilliant prospects for the future. This movement is a deeply religious one, for it is helping us carry on the mission of charity Christ left for His Church to do, those corporal and spiritual works of mercy that are the very keys to open for us heaven's gates. This movement is a patriotic one, for it is the wish of our government at this time that private charity and generous giving should keep our institutions and charitable organizations flourishing, steadily doing their work, alleviating miseries at home, so that an optimistic spirit over here may inspire an enthusiastic spirit over there,

among our soldiers in the field. This movement is a civic one, for our non-Catholic brethren have shown themselves as generous in their encouragement of it as our own directors, and if it succeeds, the citizens of Chicago will be just as proud of it as the children of the Church.

This organization will prove of advantage both to those who receive as well as to those who give. To our institutions and organizations of charity, it will mean increased revenues, more generous help, without the need or annoyance of begging by letter or in person or by the means of benefit entertainments. To the ordinary charitable Catholic, it will mean contributing by one donation to the support of a larger number of charities, with the consciousness of having dutifully aided his more unfortunate and really needy brethren. To this is added the satisfaction of knowing that there is a city-wide organization of which he is a member that is looking after destitute, dependent children and adults of his Faith, and a justifiable pride in the fact that his family, his neighbors and his friends will read his name in Chicago's Catholic register of charities and know that he has done his share to help the poor, to succor the sick, to feed the hungry, to shelter the orphaned and the homeless. Finally, this plan will have the advantage of bringing our

Catholic laymen in closer touch with our charities and the great work they are doing for the needy of this big city, for every institution that will benefit thereby will open their books for inspection to the laymen's elected representatives. And my own conviction is that by this very method will our Catholic business and professional men become the best friends, protectors and defenders of our charitable institutions and organizations.

My one request therefore is, which I trust, dear Father, you will urge with your own earnest personal plea, that every head of a family in your parish will at least become an annual member, which after all entails but a small outlay, only five dollars for the year. In return there are many advantages, not the least of which is that they have helped thereby those poorer, weaker, more unhappy than themselves. And may it not be that as the Recording Angel glances over the pages of Chicago's first Register of Charities, he may remember some of the names entered therein when the scales of justice are being balanced; for even the Master tells us "charity covereth a multitude of sins."

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REPORT OF FIRST YEAR'S EFFORT

The Archbishop of Chicago in 1919 reports to his people the results of the first year of unified charitable effort, showing how the individual gift can be more far-reaching in helpfulness than could have been possible in such a large city without such unity.

DEARLY BELOVED:

In the twenty-fifth chapter of the Gospel of St. Matthew we read a description which the Lord Himself gave of the Universal Judgment that will take place at the end of the world. All mankind, about to be judged, is divided into two great bodies; to those placed on His right hand the Divine Judge awards happiness eternal, while those on His left He sends into everlasting fire as their portion. And as He metes out this sentence, as if to show forth its justice, He tells us the reasons why: "Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat, I was thirsty and you gave Me to drink, I was a stranger and you took Me in, naked and you covered Me, sick and you visited Me, I was in prison and you came to Me." And when in surprise they cry out, "And when did we see Thee a stranger and took

Thee in, or naked and covered Thee, or when did we see Thee sick or in prison and came to Thee?" there comes from the lips of the Son of God then sitting in judgment on every man born into this world the answer which means so much to us: "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv, 40).

During the past twelve months, fifty thousand people in this city and diocese have contributed their money, their time and their services that we might efficiently carry out these works of mercy, that we might feed the hungry, nurse the sick, protect the orphan, shelter the homeless and help the poor in our midst. We have learned the lesson that "In union there is strength," and so by combining our efforts in one great city-wide organization, we have been able to make the individual gift of each one more far-reaching in its effect than could have been possible without such unity. And while the system and order that has thus been instilled into our almsgiving have made them more economically administered, yet our mercy, our generosity and our love of neighbor have reached out wider and farther and embraced thousands of poor and unfortunates in their mission of relief. Your gift, whether large or small, had it been by itself, might have helped one or

a very few for a while: but because it was administered together with many like yours, it had its share in helping thousands of distressed and helpless, in saving many from bodily suffering, distress of mind or danger to soul's salvation. Because of the collective generosity of our people, we have been able to continue and increase the activity of our institutions that were called into being to guard the helpless, to minister to the afflicted, to guide and correct the erring. We have rendered more efficient the volunteer workers of the apostolate of charity, and we have not hesitated to employ when needed the more modern investigator and paid worker to relieve distress in the hidden corners of our great city. Because of the welding together of our people's generosity, we have become one of the great relief-bringing organizations of our country and of our Church that has won the gratitude of the poor, the respect of our non-Catholic fellow-citizens and the praise of our spiritual superiors. But more than all, for every one who has aided, it has earned a larger share in the greater reward and to their bishop it has brought the consciousness that "the least of these Christ's brethren" were cared for by his flock.

And now the time has come for us to inaugurate the second year's work of our combined char-

ities. On this Pentecostal Day, under the guidance of the Holy Spirit, Who ever dwells in our Church, we begin the campaign to raise the funds we shall need to carry on the work for another year. In every parish of the diocese, under the leadership of its pastor, the workers will go from block to block and from door to door to gather our Catholic families into an ever increasing army of charitable helpers, of dispensers of the works of mercy, of members and contributors of our Associated Catholic Charities. I trust that nowhere will they meet refusal, for never were men and women engaged in a nobler mission. To their appeal I add my own; we are not seeking fame, comfort or happiness for ourselves, we are not asking you to build monuments of brick or stone, we are pleading with you to do your part in relieving want and distress, in bringing help and renewed hope, in dispelling despair and discontent, not in distant lands or among a foreign people, but among your own, those of the household of the Faith, here in the city where you dwell, where your children were born, where your ashes will rest. And whether you are rich or whether you are poor in this world's goods, a response in accordance with your means will enroll you in the number of our city's most generous and charitable men and women, will bring

you the satisfaction of having helped those less fortunate than yourself, will bring you the esteem of your fellow-citizens irrespective of creed, but more than all else will prepare a place for you on the right hand of the great Judge in that most momentous event of the final Judgment, in which all of us must play our part.

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CONTINUING A GREAT WORK

The Archbishop in 1920, is proud of the charitable efforts of his people, whether in response to the needs at home or to the calls from abroad. He is grateful for the previous year's seventy thousand donors to the Associated Catholic Charities, yet he reminds them that the need is ever growing for care of the little ones, the sick, the aged and helpless.

Dearly Beloved:

At the end of its second year the Associated Catholic Charities of Chicago again appears before its members and contributors to render an accounting of its stewardship. During the past year its work has grown and broadened, its beneficiaries have increased in number, and while its management in all things has been economical, yet the soaring prices of materials and labor of all kinds have served to empty its treasury. During the

twelve months now ended, it has brought the healing hand of the Good Samaritan into thousands of afflicted homes, it has taken under the shelter of its protection the widowed and fatherless, it has earned for us more and more the respect of our fellowmen and it has made our people proud of the charitable activities of their Church. For we must not lose sight of the fact that while outside of the Catholic Church faith may be growing colder and weaker, yet nowhere will you find a people more open-handed in their support of a cause that appeals to them as worthy and nowhere a more honest admiration for genuine charitable endeavor than here among our American men and women of every class and creed.

Candor, and not a desire to please, compels me to say that I am immensely proud of the charitable efforts of my people during the past few years. I know of no other city or diocese that has excelled them in generous giving in the cause of Christian charity. Whether it was in answer to the cry of war and plague-stricken centres in Europe, whether it was to strengthen the hands of the Father of the Faithful in helping his needy children, or finally to relieve poverty, distress and suffering at home and in our midst, they have stood first and foremost amongst the Cath-

olics of this land by their ready and generous response. Their whole-hearted support of our charities, the gifts of nearly seventy thousand givers, have made it possible for us to respond to every cry for help that has come from those needy and dependant among our own people, and no longer had we to suffer the reproach that others were looking after the Catholic poor.

For that very reason perhaps, I come to them now with less hesitation than ever before, confident that they will not allow a great work to fail which they themselves have built up and which will prove more enduring in its effects than monuments of marble or bronze. The past year has demanded an outlay of more than a hundred thousand dollars above the year before, and we can easily estimate that the year we are entering will be even more costly than its predecessors. For the work is ever growing, and even though we are passing through a period of comparative prosperity when there is opportunity of employment for all, yet we must not forget that there are ever those who cannot work, the little ones, the sick, the aged and helpless, those burdened with the care of babes and little children, and even our Savior has assured us, "the poor you have always with you."

It is for these we are pleading, for the help we

have extended has been only to the deserving, those rendered destitute through no fault of their own. And just because of this we would urge all of our people and particularly those whom God has blessed with a measure of prosperity, to be more than ever generous in their support of the Associated Catholic Charities, for thereby they are helping to relieve distress, to soothe pain, to banish discontent; they are helping in these critical times to make our city a healthier, happier and safer place to dwell in; but more than all else, every dollar that they contribute is the surest and most profitable investment they can make, for they are depositing it in the treasury of God, they are giving it to those of whom Christ says, "if you have given it to these the least of my little ones, you have given it to Me"; they will be receiving in return the respect of their fellowmen and the reward of God both here and in eternity hereafter.

Consequently, during the week beginning April 18th, in the various parishes of the diocese we shall inaugurate the city-wide and diocesan collection for the support of our Associated Catholic Charities during the coming year, and even as last year the committee of collectors in each parish, under the leadership of the pastor, will go from house to house and from door to door.

And it is our earnest expectation that everywhere they will meet a hearty reception, for even as we all hope for a loving welcome from the lips of our Savior, so none will be found to now deny the petition of those who come in His Name and who plead for His poor.

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ADVANTAGES OF CO-ORDINATED EFFORT

Three years of co-ordinated effort in Chicago charitable work has made many friends for the cause, due to increased efficiency and wider understanding of the scope of the work. Every phase of human misery is relieved through the many institutions and charitable organizations supported by the Associated Catholic Charities. This letter was written in 1921.

DEARLY BELOVED:

The Catholic Church of Chicago which has ever taken an acknowledged position for generous giving to every good cause, has made the chief object of its charity the poor, the orphaned and the destitute in its own midst. For three years have we co-ordinated our efforts, united our forces and pooled our resources, so as to increase efficiency, eliminate waste and avoid criticism in the maintenance and management of our diocesan

charities. Each year as the work progressed, the numbers of those benefited increased and in consequence the funds expended had to grow in proportion. As a result, the first ten months of the past year entirely consumed the large sum of more than five hundred thousand dollars, and the remaining two months piled up a deficit of nearly a hundred thousand dollars more with which to face another year even more urgent in its demands on our charity than its predecessors.

But in the accounting herewith rendered to you is shown how much help was brought to those in need, how great was the number of those whose want we relieved, how wisely we administered the means you placed in our hands. Our first solicitude was always for those who could not help themselves—the children. Thousands of them were cared for in the splendid institutions we have created for them. The care and training so lovingly given them by our devoted Sisters was further aided by the little comforts your charity has enabled us to procure for them; and while this formed the costliest item in our expenditure, we feel that it was indeed worth while, for, not only have we done our best to make them practical Christians and model citizens, but we have helped to brighten the days of their childhood, which were clouded by loss and misfortune

that came to them so early in life. Almost as large a number of little ones was cared for in their own homes, hundreds of little families being held together, widows with their children being provided for, their meagre little incomes somewhat added to, keeping a roof over their heads, buying for them necessary food and clothing, enabling them to preserve where possible the influence of the home, be it ever so humble, and the mother's loving care for the children.

While the little ones were the first objects of our solicitude, yet our charitable ministrations did not end there. Almost every phase of human misery was relieved through the many institutions and charitable organizations supported by your alms. Whether it was the girl who had stumbled or strayed, or the man worn out had failed, the healing and helping hand stretched out to them brought new strength and courage to the one, relief and shelter to the other, and neither color nor race, neither parish nor sectional lines caused any discrimination in our ready and sympathetic charity. And if it is true, as so often it surely is, that hunger and want, that sickness and destitution are the causes of discontent and even crime, surely we have helped to some extent to prevent this danger by our char-

itable work and made our city better and safer and its people happier and more contented.

And indeed from many sources we have learned that just because of this charitable movement undertaken by our Associated Catholic Charities in Chicago, our Catholic people have grown in the esteem of their neighbors and fellow-citizens, even as they themselves have become prouder of their Church and Religion, for in every part of the city and in every stratum of society has it become known that we Catholics are looking after our own poor, and are annually spending hundreds of thousands of dollars for this purpose alone. Our non-Catholic fellow-citizens may not understand or appreciate perhaps the sacrifices we bring for Church or school, for Religion or education, but all of them understand and surely must appreciate what we do for relief of suffering, for feeding the hungry, for helping those who cannot help themselves.

But this growth in the public esteem, valuable as it may seem, is not all. Underlying the gift of money, large or small, by you, the donation of their time by busy and prominent men, the sacrifice of their lives and their comfort by our priests and our Sisters, underlying and guiding all this is the thought that actuates all Christian charity. The motive that prompts us is that

same divine motive that caused our Savior to minister to the poor and lowly in Judea, to heal their sick, to feed their hungry in the desert, that made Him the friend of their little children. It is because in each one of these thousands whom in some way we have aided we have seen Christ Himself, for it is He Who has told us: "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me." It is because for each of these thousands of acts of charity, which only your gifts have made possible, there is a certain repayment, not in the esteem of men, not perhaps in the goods of this world, but there and then when we need it most, at the hour of judgment in the world to come, for there is the promise: "Whosoever shall give you to drink a cup of water in My Name . . . shall not lose his reward" (Mark ix, 40).

We begin the fourth year of our Associated Catholic Charities. We face it with an empty treasury and with countless demands on our charity. The good work which has progressed so favorably cannot cease and must not be allowed to lag. We have selected Pentecost Sunday, one of the three great feast-days of the year, as the annual charity day. On that day we speak for three thousand orphans, for thousands of women and children, and in their name appeal to the

great Catholic body of the faithful in Chicago, to share with these the blessing, the bread and the shelter the Lord has given to them. This is the one occasion of the year when we appeal to them for the poor, and we would ask that they give on this day for the poor in our city and our diocese at least the same amount they gave on Christmas Day for their own parish and its needs. And if all will co-operate and every one give according to his means, the result will be splendid and there will be no need for us to turn away a single worthy applicant during the year that lies ahead.

In closing this appeal I feel indeed like the Apostle St. Paul when writing to the Galatians, particularly when I remember that our time here below for doing good is short indeed at best, and so I repeat to you the same admonition he gave to them: "Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith" (Gal. vi, 10).

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MILLIONS FOR CHARITY

The Associated Catholic Charities of Chicago has received and expended since its organization nearly two and a half million dollars in efficient effort to lessen the misery of a big city. The movement in 1922 has shown itself to be a powerful aid to Religion, a godsend to the community, a blessing of Providence for the poor.

DEARLY BELOVED:

It was ever the teaching of Holy Mother Church that ours is only the stewardship of the earthly means God has given us: that we must share our plenty or our modest portion with our brethren less fortunate than ourselves. Indeed such was the unfailing example of our Divine Master, "Who went about doing good and healing all" (Acts x, 38). In the past many of us were accustomed to practise such Christian charity towards certain individuals, at particular times, in a haphazard manner. The result was that we could bring help but to a few and our charity was limited in many ways. Then a few years ago we determined to unite, to organize our forces, to regulate our charity, both as to the objects and the methods of gathering, and of dispensing as well, the offerings of our people.

In this case it has surely become apparent to all that "Order is heaven's first law."

I believe no movement in recent years has accomplished so much good in our midst as this. For it has become a powerful aid to Religion, it has proven a godsend to our community, it has been a blessing of Providence to the poor. But four years of actual work of our Associated Catholic Charities have gone by and yet more than ten thousand children have received food, shelter, training, because of their efforts during that time. Without it I do not hesitate to say we should have had to turn hundreds away. During these four years more than five thousand dollars a week went to keep the roof over the widow and her little ones, to bring food to the hungry whose provider had been taken or had broken down, to literally keep the home fires burning. Each year have our neighbors and fellow-citizens watched our labors, given their tribute of praise, increased the esteem they had for us, because quietly, efficiently we tried to lessen the misery of a big city, because we did not shirk the burden of looking after the poor among those of our Faith.

But, better still, the poor themselves blest the hand that fed them; the feet of the little ones were kept on the path that leads to salvation,

and among their parents and elders many were brought back to the great Good Shepherd and to the practice of the Faith of their fathers. All this,—and only the Recording Angel knows how great it is,—was made possible not only by the large donations of a few, but even more by the smaller gifts of the many. For during these four years we have gathered for this purpose alone in our churches and among our people nearly two and a half million dollars. And never during all this time has the complaint been made that any portion thereof was in any way wasted, lost or misapplied. Our aim has been to spread the charity of our people over the greatest surface possible, to administer it as economically as possible, to reach as many needy as we could with the limited amount we had in hand.

And now we are on the threshold of another year, a year of even greater activity for us, of increased demands upon us. We face it with our funds exhausted, with a deficit besides of one hundred thousand dollars needed because of the winter's distress and the unemployment of the past year. But we face it too with increased confidence in the generous charity of our Catholic people. For we are but the dispensers of their alms, we are the agents for their acts of char-

ity, we in their name and by their authority are performing the spiritual and corporal works of mercy, a necessary part of their mission here on earth. If the worthy poor of a great city have been helped, if the welfare of a great community has been benefited, if the Catholic people of our diocese have merited the growing respect of their fellowmen because of their chivalrous care of the weaker among their brethren, then the credit therefor surely belongs to the seventy thousand contributors to our charity fund, for it is they and they alone who have made this great undertaking possible and successful.

On Pentecost Sunday, June fourth, comes the annual appeal for our Associated Catholic Charities. No one who realizes the magnitude of what has been done or the necessity of what we must do, can possibly fail to make this his best, his greatest, his most generous offering of the year. For it goes to feed the hungry, to clothe the shivering, to house the shelterless, to protect the orphan, to gather in a harvest of souls. And it brings in return, according to Christ's own promise, good luck and God's blessing in this world and the prospect of eternal bliss in the world to come.

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GREATER GENEROSITY PREVAILS

Each year of effort has been better than its predecessor for the Associated Catholic Charities of Chicago. Nothing undertaken in latter years has proven of such great value to all concerned. There is no greater cause for satisfaction or congratulation, says this letter written in 1923.

DEARLY BELOVED:

I once heard an old philosopher say to his boy: "Son, the only things a dead man holds in his hands are the things he has given away." No truer word was ever spoken, and no wiser counsel could possibly be given to the faithful of Chicago now that they stand at the start of their sixth campaign for the support of their many charities. Many who hear or read these words will have passed into the hereafter before another twelvemonth will have ended. It may be the bishop who writes them, the priest who reads them, or the youth who listens to them; and the only things they will bring with them will be "the things they have given away." The sacrifices we have brought, the services we have rendered, the blessings we have shared, the money we have given to Christ, to His cause, to the poor, the sick, the orphaned, the destitute, the ignorant

even, His wards, those whom He bequeathed to us when He said: "Amen I say to you as long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv, 40), these are the things, and these alone, that will count. For then neither faith alone, nor even a belated appeal "Lord, Lord," will help us any: for without the good works to show, the one is dead and the other will fall on deaf ears.

But an opportunity is coming for us to lay by some of these good works; the feast of Pentecost, our Charity Sunday, draws near, when each one according to his means may give his share,—some large, some small,—to help feed the hungry, shelter the destitute, protect the poor of Chicago during another year. Rarely have we a better chance to share in so many works of charity as we have in this united movement of an entire diocese to obtain the means to maintain the many charities so sorely needed in the complex life of such a great industrial centre.

Indeed I know of nothing of which our people themselves are prouder, nor greater cause for satisfaction or congratulation than the existence of our Associated Catholic Charities. Since the beginning five years ago, each year has been better than its predecessor; each year the number of subscribers larger, the amount received greater,

the general results more satisfactory. But the year just closed was the best of all. Both because of the greater generosity of the givers and the stricter economy practised in the management of the funds, we were enabled to meet every demand, to wipe away every indebtedness we had incurred and to finish the year without a new debt, something which had not been possible until now. And while we are not making comparisons with other existing charitable or philanthropic collecting agencies here or elsewhere, yet the records will show that the entire cost of overhead expense has been reduced to seven and one-half percent, something not possible heretofore, and the beneficiaries themselves will bear witness that the efficiency of the work has not been impaired.

I know of nothing undertaken in latter years that has proven of such great value as the Associated Catholic Charities. It has become one of the glories of our Church, an asset to our city, an object of pride for our people. This charitable work has lightened the burden of the bishop, it has strengthened the arm of the priest, it has gladdened the heart of the Religious, it has glorified the most ardent desires of the charitable man or woman. To ever abandon it would be unthinkable, and even to let it lag in its steady march

onward and upward would be a confession of defeat and failure. For everyone, therefore, young and old, rich and poor, prominent or lowly, let this Pentecostal effort be the most generous of all, as an appreciation of what has been accomplished, as an encouragement to those who have labored and given more than any of us, the gift of their very lives to the work; finally, as the best investment of all, the only assets we may hold in our hands when death has stilled and stiffened them and rendered them useless for labor forever more.

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THE HOLY FATHER'S APPRECIATION

The united effort of Chicago Catholics on behalf of their poor, called to the attention of the Holy Father by the Archbishop, wins the Pontiff's warm appreciation. He proves this fact in 1924 by conferring on Chicago the honor of the Sacred Purple of a Cardinal for the chief pastor of the Archdiocese.

DEARLY BELOVED:

My first letter to my people, after my return from Rome and after my elevation to the great cardinalitial dignity, is one of appeal, as so many other letters of mine in the past have been. For, before everything else comes this my annual ap-

peal to the Catholic people of Chicago in behalf of their own poor. It has been the one united effort on our part effectively and in an organized way to practise, both as individuals and as a community, the various corporal and spiritual works of mercy, so strongly commended to us by our Lord and Savior. These works of charity, all of them in our midst, among friends and neighbors, those who have a double claim upon us, both as being of the same household of the Faith and as being of our own race, of our own diocese, of our parish, perhaps even of our own blood.

Each year since my coming to you as your bishop and chief shepherd, my main prayer and petition addressed to you, the children committed to my care, the petition in which I endeavored to convey the deepest sentiments of a pastor's heart, has been my letter for our Associated Catholic Charities. And to this appeal you have always responded in so noble and generous a manner as to merit the commendation of your fellow-citizens at home and to attract the attention of Catholics the world over. And each year has been better than its predecessors, and the results more brilliant and satisfying than those of the year before. But last year was by far the most successful we have yet had. The amount given by our people to the Associated Catholic Charities

surpassed all previous years. Then, we have kept our overhead expenses to the minimum of the past. Moreover, there was less unemployment than formerly; the Lord blest us abundantly; and as a result of all this, we were able to meet all worthy demands and appeals, and to take care of those whom the Lord has committed to our charity. We have been able even to realize to some extent the hopes we entertained in the beginning, of making some provision for the lean years that will come sometime, when the calls on our charity will be more numerous than now, and when the hand of our people outstretched to give may not be so well filled. And so we are indeed thankful to God because He has given to our people the means; and to our people we are grateful because they have so freely shared their substance with others more needy than they. If there were but these considerations alone, they would be sufficient to stimulate us to make the coming year the banner year in the cause of our charities and to surpass our record for generously providing for our poor.

But an additional incentive is given to us, another motive furnished at the outset of this year's campaign. The coronation of all comes this year as praise is paid publicly to the Catholic people of Chicago by the Supreme Head of our Church

for their charity. And the words of praise were given in a manner so as to be heard all over the world, for the Holy Father took the occasion of pointing out their charitable work in his allocution to the Christian world in the recent secret consistory. Nor did His Holiness confine himself to simple words of praise, but he showed his appreciation further by signally rewarding the people of this diocese in conferring on their archbishop the highest honor and the greatest distinction in his gift, the Sacred Purple of a Cardinal of Holy Church. Surely, I should be ungrateful indeed and unmindful of a sacred obligation did I fail to redouble my efforts in the cause of charity, which has brought so much joy to the heart of our Holy Father and such great recognition to myself and my people.

Finally, the supreme motive of all, the consolation our efforts must bring to the Sacred Heart of Jesus, the Father of the orphan, the Protector of the friendless, the Friend of the poor. The reward of countless blessings, the generosity of our people will eventually bring upon themselves and their children in a cause so sacred and so dear to Him Who tells us: "As long as you did it to one of these My least brethren, you did it to Me."

All this I commend to the consideration of our

faithful as they enter upon this seventh campaign for our Associated Catholic Charities, as I thank them for what they have helped me to do and bless them for what they are about to do for Christ and His poor.

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CHARITY AID TO THE CITY ITSELF

"The Catholic Charities" of Chicago in the years preceding 1925 has aided thousands of afflicted ones. Great too has been the benefit accruing to those who have so generously contributed; the greatest gainer, perhaps, has been the city itself in the citizenship recruited from the orphaned waifs thus aided. In this year the name was changed to "The Catholic Charities of Chicago."

DEARLY BELOVED:

We draw near again to the great day of Pentecost, the feast-day of the Holy Ghost, the Spirit of charity. Following the custom of our fathers, we have set aside this time to give practical proof of our charity to the poor, the helpless, and particularly the orphaned. For seven consecutive years we have on this day pleaded the cause of the needy and destitute in our midst, and each time the response of our people has been more generous and more gratifying than in preceding years.

And it is only God Himself Who can tell how great is the good that has been effected thereby. The number of poor that have been fed, clothed and tided over critical moments in life has mounted into the thousands; the orphaned and dependent children sheltered in our orphan homes number constantly four thousand or more; the lives that have been saved; the souls that have been rescued; the erring that have been brought back to the Good Shepherd; all these are numbered and entered in the Book of Life.

But if great is the good that has come to those who have received of our charity, great too has been the benefit that has accrued to those who have so generously given. We should never lose sight of the fact that affliction and suffering are sent into this world not merely as punishment for the misdeeds of the afflicted or even as the result of their own incompetence; more often they are sent to us as a challenge and an incentive to the prosperous, that these may share of their plenty with others in want and thus make an exchange for investments of a more permanent value in the world to come. It is a mark of divine favor, this opportunity we have of relieving distress, for where a people are actively engaged in helping the unfortunate it seems always to bring them the fulfilment of Christ's promise, a hundredfold re-

payment in the form of special blessings from God. On the other hand, where personal and individual charity grow cold, one of two things happen: either the State steps in and takes over the care of the poor and the unfortunate, or the aged and the helpless are abandoned, counted a hindrance to progress, are segregated, mistreated, even condemned to death. In the former case, the financial burden is not lightened, the citizen and taxpayer must bear it, and past experience shows that state or municipal care of dependants is always more costly, generally less honestly, and rarely quite as efficiently maintained as when under religious guidance and management. In the latter case, history shows that when a people has become callous in its treatment of the aged and unfortunate, the time is almost at hand for that nation's decay and disintegration, even as with the people of ancient Greece and Rome.

Perhaps the greatest gainer of our organized Catholic Charities has been the city of Chicago itself. We Catholics are proud of that contribution we have made to its citizenship, which we have recruited and built up from the orphaned waifs of a big city. We feel that we have added to the contentment of this community by the succor we have brought to thousands of needy families. And because of the laymen's share in this annual ap-

peal for funds and their closer knowledge of our charitable work, we have helped to increase the confidence of our Catholic people and the respect of our neighbors for the Church and her benevolent work in our city. And while it is true that the Savior did promise the reward to the charitable even when their charity did not always reach the most worthy—"As long as you did it to one of these My least brethren, you did it to Me"—yet there is a human satisfaction in knowing that one's charity reaches recipients that are worthy, and is economically administered. How can we better accomplish all of this than through an organization like our Catholic Charities that has its army of volunteer workers, both lay and Religious, striving for an eternal rather than an earthly wage, and where but seven and one half cents of the dollar covers the entire cost of collecting and dispensing the entire large sum of diocesan contributions.

Without hesitation, rather with increased confidence, do we appeal today on behalf of our Catholic Charities for funds to carry on another year of charitable work. For it is not for ourselves we are asking, but for those who were unable to help themselves, those for whom the Savior was pleading and begging and collecting during the years of His public mission, even as

we are doing. And we are giving our people the opportunity of putting by savings for themselves, treasures in the coffers of God, "Where neither the rust nor moth doth consume, and where thieves do not break through nor steal" (Matt. vi, 20).

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PRIDE IN THE RECORD OF CHARITY DISTRIBUTION

The record of "The Catholic Charities" during seven years of effort is a source of especial gratification to the directors. It is a story of Christian charity, not pagan philanthropy. Nearly three quarters of a million dollars annually are collected and expended, the Cardinal tells his people in 1926.

DEARLY BELOVED:

I hesitated somewhat before addressing this appeal for their Diocesan Charities to the Catholic people of Chicago. It seemed like an irreverent distraction breaking on their fervent preparation for the coming of our Eucharistic King only a few days hence. And yet it might be that the Lord Himself would prefer it so. The greater our love for Him, the more generous our charity to our neighbor ought to be. In His instructions, in His example, the two always went

hand in hand. When He first defined for us perfect charity,—to love God with our whole being and all our faculties,—He quickly added the precept to love our neighbor even as ourselves, adding: "There is no other commandment greater than these" (Mark xii, 31). And when He described His return in glory at the end of the world to judge the whole human race, He measures the reward and punishment He metes out by our practice of the corporal and spiritual works of mercy. What better preparation for His Eucharistic coming in our midst than by the fulfilment of this obligation of charity towards our weak, helpless, unfortunate brethren through the well-organized, thoroughly efficient and really Christlike work of the Catholic Charities of Chicago.

We are about to begin the eighth year of this admirable organization. Each year the work done has grown greater and better. But I believe the record of the past year was the best of all. When we heard the report read and listened to the facts and figures, I could see in the eyes of the men present the gratification they felt in the splendid work that has been accomplished in the cause of charity; and I know they considered themselves well repaid for any sacrifice on their part, by the fact that they contributed to the suc-

cess of such an admirable movement in the cause of Christian and fraternal charity. My sole regret was that every man and woman in the archdiocese was not present to hear and be consoled by the reading of the record of the past year's work. In addition to the four thousand orphan and dependent children cared for in our six large orphan homes, there were thousands of families who received needed relief in their homes. Only He Who searches the hearts of men can know how much good to body and soul followed in the wake of the charity thus conferred, of the families held together, of the hearts uplifted and encouraged anew, of the sinners reconciled to the Good Shepherd. It was possible for us through our organized efforts to bring relief on a large scale, and while assuring ourselves of the genuineness of the need and the worth of the recipients, yet at the same time to keep before the eyes of all, those dispensing and those receiving relief, the real distinction between pagan philanthropy and Christian charity as embodied in Christ's own words: "As long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv, 40).

Now all of this would have been impossible without the generous support the Catholic people of Chicago have consistently given this movement ever since its beginning. Under the zealous

leadership of their priests, year after year the parishes of the archdiocese have contributed a half million dollars annually. In addition, the leading Catholic men of Chicago, who take a personal pride in their membership on the Executive Committee of our Catholic Charities, from their own donations and the contributions they solicit from their friends and business associates each year add nearly two hundred thousand dollars more to complete this fund absolutely needed for our works of charity. In addition there are so many in all walks of life who give their services gratuitously, and such genuine economy is practised in the cost of administration, that we are proud of our record both as to the actual amount expended in relief being the largest of any Catholic charitable organization, and the cost of overhead being the lowest of any charitable body operating on so large a scale.

I feel, therefore, that this my Pentecostal letter to the people of Chicago ought to be rather a message of gratitude for what they have done in the past than an appeal for generosity at this time. They have seen with their own eyes the good their charity has effected in the past seven years. They have had reason to be proud of the recognition that has come to them and their Church from their fellow-citizens be-

cause of it, and they have perhaps realized repeatedly from their own experience that each dollar they have thus invested in this work of city-wide and diocesan charity has brought to themselves and their families rather generous returns even here, while being assured of their eventual reward in the hereafter. I confidently place the cause of our Catholic Charities in the hands of the generous faithful of this diocese, knowing that they will not fail the poor, the sick and the destitute, and particularly the children, who are dependent on them for the help they badly need. And let it be a little tribute too to lay at the feet of our Eucharistic Lord and an earnest of their devoted preparation and warm welcome for Him.

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Group Three

CATECHISM INSTRUCTION

Instructions in the Catechism

In all churches of the diocese of Chicago the instructions at the low Masses consider the Catechism, according to a schedule arranged by the Cardinal-Archbishop, thus providing a uniformity of explanation and a continuity of thought that continues throughout the ecclesiastical year. A general subject is assigned for each annual period, presented in book form, with points for each Sunday arranged in logical sequence. The plan inaugurated by him in 1916, covers the whole subject matter in three years.

CATECHISM INSTRUCTION FOR 1916

(*First Cycle*)

THE APOSTLES' CREED

DEARLY BELOVED:

Before the Lord went back to heaven, He made provision to continue His work on earth. For that purpose He commissioned His Apostles. The command He gave them was: "Going therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 19, 20). He therefore made them, first of all, teachers. They were to teach others all He had taught them during the years of their novitiate, during the three years they had spent with Him. They were to teach those things which the Paraclete was to teach them; "He [the Paraclete] will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John xiv, 26) is the promise given by Christ on the eve of

His departure. It is clear, therefore, that the principal duty imposed by Christ upon His Apostles and those who were to succeed them, is that of teaching others the truths He had brought from heaven and had given into the keeping of His Church and which we must believe, and to explain clearly and correctly the laws He established to regulate our conduct if we would be saved. For we have the Divine assurance that he who believes this teaching and consents to be baptized will be saved; and that he who rejects this teaching, will be condemned.

Therefore, if there is the obligation of teaching on the part of the Apostles and their successors, the bishops and priests of the Church, there is also an obligation of hearing and learning on the part of those whom they should teach and on the part of the great body of the faithful. And the lesson we may learn from the experience of nations as well as of individuals is that the better a Catholic is instructed in his Faith, the stronger is his affection for it and the more conscientiously does he practise it. For this very purpose have our fathers built the parochial schools so that, from earliest years, their children might be drilled and instructed in the truths we must believe and the laws we must obey if we wish to save our souls. But, as the years pass by and we grow

older, we are apt to forget some of those great truths taught us in childhood unless they are sometimes recalled to our minds. The remembrance of God's laws, first published on Sinai's Mount, may become faint unless they are occasionally recited for us again. The penalties for their transgression may become less terrifying and therefore less effective unless we are reminded of them from time to time.

Now, all of this is best accomplished by frequent short doctrinal discourses, called catechetical instructions. In order, therefore, to bring about a better understanding of the truths of our Holy Faith, to promote the greater spiritual good of our people, to fulfill in a more uniform, practical and efficient manner the mission of our clergy as teachers, we propose to institute a regular course of catechetical instructions, so arranged throughout the year according to time and matter that the same doctrine of our Faith will be explained on the same Sunday in every church of our diocese. This method will prove to be helpful, uniform and consistent for both clergy and people. Such a course of catechetical instructions at the low Masses on Sundays was strongly recommended by Pope Pius X, of blessed memory, who in his encyclical letter *De Christiana Doctrina Tradenda* of April 15, 1905, writes:

"Since in these days, adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls shall, in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the Catechism for the faithful in an easy style, suitable to the intelligence of their hearers, at such a time of day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they shall make use of the Catechism of the Council of Trent, and shall divide the matter in such a way as to treat, within the space of four or five years, the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church.

This We do, Venerable Brethren, PRESCRIBE AND COMMAND by virtue of our Apostolic Authority."

Moreover, we feel that it cannot be too often repeated or too strongly impressed on our people that our greatest need today is a well-instructed, watchful, active Catholic laity. This is the day and the hour of the layman's apostolate. No nation ever held a larger proportion of non-Catholics, groping in darkness, searching for truth, well-disposed towards the Church and its children. For them, for their eternal salvation, for the spread of God's Kingdom, we must be

willing, we must be ready to lend every assistance. And we can only do so, if our people are thoroughly instructed in our Faith and know well its teachings.

Finally, at no time were we more in need of the anchor that a good knowledge of God's laws gives to us to hold us steady mid the winds and the waves of temptation and to save us lest we perish, than just now. In these days when every appeal is being made to the senses; when so many avenues of instruction and recreation are changed into pathways that lead to error and to ruin; when openly and shamelessly pernicious doctrines that propose license for liberty, unsound science for Christian Faith, and sinful indulgence for virtuous living are published broadcast; when money, success and pleasure are the gods of our modern pagan world, then our people need all the old-fashioned Catholic doctrine they can get, to save them from mistaking the correct viewpoint and from forever losing their immortal souls.

And so with the first Sunday of Advent we shall begin the first year of our catechetical instructions, the subject for this first year being the profession of our Faith as contained in the articles of the Apostles' Creed. It will be just a plain, simple, ordinary instruction, at the low Masses, Sunday after Sunday, for at most ten

minutes, of the catechism our children study in the school. But let us not forget, the little catechism is the synopsis of the priest's theology, it is the condensed form of the dogmas of the Church, it is the textbook of our Religion. If a physician never glances at his medical textbooks, he will surely lapse into more than one error; if a lawyer neglects his law books, he will become forgetful of the law; if a Catholic never goes back to his catechism, it is more than a chance that he will become careless in his faith.

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CATECHISM INSTRUCTION FOR 1917

(First Cycle)

THE DECALOGUE

DEARLY BELOVED:

During the year that has just elapsed, you listened Sunday after Sunday to the exposition, the definition and the explanation of those revealed truths contained in that brief and compact profession of our Faith which we call the Apostles' Creed. In these brief Sunday sermons, condensed into the short space of ten minutes or less, we reviewed and supplemented the catechetical instructions you received as children, we studied

more closely the truths Christ brought from heaven, and we explained to your now more matured minds the doctrines to which we must firmly adhere and in which we must believe if we would save our souls.

But we know that our obligation does not end there. God demands more of us than mere belief. The Apostle tells us, "Faith without works is dead" (James ii, 26). God wants of us service, and He has made known to us what is the exact extent of that service He demands of us. He regulates it for us. Christ has not only revealed to us His doctrines; He has defined His laws. And these laws are embodied almost entirely in the Decalogue, which God gave to Moses on Sinai's Mount, and which Christ came on earth "not to destroy, but to fulfill" (Matt. v, 17). And that Church which He founded and which He has commissioned to teach mankind the sacred truths of the Gospel is the same custodian and interpreter to whom He has entrusted the explanation of His moral code. He has not left His commandments at the mercy of any and every man's interpretation, but that Church which He constituted the infallible teaching agency and commissioned "to teach all nations," He also made the highest tribunal to construe and define the laws He laid down: "teaching them to ob-

serve all things whatsoever I have commanded you" (Matt. xxviii, 20).

And so with the opening of a new ecclesiastical year, we begin the second course of catechetical instructions, inaugurated last year for the low Masses on Sundays in all the churches of this archdiocese. And the subject matter of the instructions this year will be the Ten Commandments of God, as well as the Precepts of the Church. And as the course of instruction progresses during the year, the plan of legislation outlining, defining and regulating our relations towards God, our neighbor and ourselves, as contained in God's Commandments, will become apparent. The instructions will make clear to us how these Ten Commandments, sometimes called the Decalogue, were first given by God to Moses on Mount Sinai, and later when Christ came, these same Commandments were retained by Him; He did not add to their number nor did He detract therefrom, but He did broaden their scope so as to add an interior observance, as we can readily see from the reading of the Gospels (Matt. v). We shall see how in the Old Law the first three commandments regulated man's relations with his Creator, the other seven his relations with his neighbor; but in the New Law the Divine Lawgiver included in them the

curb He has placed on our thoughts and desires, the restraint He has put on our irregular appetites. In this way He has perfected the law.

It is required of a confessor that he have a competent knowledge of the divine law, that he be instructed thoroughly and grounded deeply in the many obligations that come under these three heads of man's relations towards God, his neighbor, himself. To acquire this knowledge takes years of preparation and closest application to study. The fund of knowledge he thus obtains is mainly intended for and principally used by him in the confessional, where he sits in judgment on the penitent sinner, who is there both the accuser and the accused, the witness as well as the culprit, the attorney for the defense as well as the confessed lawbreaker. As the judge in the sacred tribunal wielding a tremendous power, his decision is often fraught with far-reaching consequences, and for that reason he must have just as thorough a knowledge of God's law as the judge who sits in the courts of men must have of the civil law. And for that same reason may we not also claim that the faithful, who week after week, and month after month approach the tribunal of Penance not only to be relieved of the weight of sin but also to receive the graces and helps attached to the sacrament,

should possess a more than fragmentary knowledge of the moral law, as contained in God's Commandments and His Church's Precepts? An attorney would be of but little service to his client in court if he had only a superficial knowledge of the law, and the penitent himself is the counsel of his soul before that earthly bar of eternal justice where the priest commissioned by Christ, the Son of God, remits or retains sins in the Sacrament of Penance, and where he must plead his own case in justice and in truth. It is for that reason that a better, a more extensive and a more thorough knowledge of what is commanded and what is forbidden by the Ten Commandments of God will prove of great benefit to the hundreds of thousands of our people who during the coming year will listen to the instructions as outlined for the low Masses on Sundays in the various churches of this archdiocese. For it is then that the priest will explain, in slightly abridged form, what he himself studied during the years of preparation for his sacred ministry in the theological seminary.

But a reason more powerful still is presented by the solicitude a bishop and his priests should have for the welfare of the souls entrusted to their care. The experience of many centuries has shown us that the better a people are instructed

in the laws and commandments of God, the more observant they are of them; the oftener and the more carefully the laws of God are explained to them, first in school and later from time to time from the altar and the pulpit, the deeper and more lasting are these engraved on their hearts and the more vividly do they rise before their consciences.

Finally, I venture to say, judging from my own experience, that no series of instructions will prove so interesting to the people. If the instructions are carefully prepared and condensed, so as to be delivered in a short period of from five to ten minutes, they will prove a delight and a constant source of information to both the priest who has prepared the instruction and the faithful who listen to it.

In the present disturbed condition in which the civilized world is plunged, there are offered to us cures and nostrums and untried theories of every kind. How simple is the real remedy. If the Commandments of God as taught by Christ and interpreted by His Church were observed by rulers and their subjects, how complete and how salutary would be the change. Again would sanity and moderation return and peace and tranquillity reign everywhere in the world. For, who can deny that it is the violation of God's Com-

mandments, the lust of possession of lands and territories of others that has created the vast standing armies; that the stealing away of another's life or property has built up the strong prison walls; that the spirit of hate and strife and discord crowds our courtrooms with disputants and their litigation? But if we had a proper understanding of God's Commandments and a vivid dread of eternal punishment, less and less should we be guilty of wrong-doing, happier and more peaceful would be our dealings with our neighbor, closer and surer would be our approach to God. And it is our hope and our prayer that the course of instructions we begin today will in some small measure help to bring that about with the people committed by God to our care, for the better we know His wishes, the more faithfully we will obey them, and naturally the more we will love Him, for we have His own words, "If you love Me, keep My commandments" (John xiv, 15).

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CATECHISM INSTRUCTION FOR 1918

(First Cycle)

THE MEANS OF GRACE: PRAYER AND THE SACRAMENTS

DEARLY BELOVED:

In these days of stress and suffering, when a good part of the world has been visited by the threefold affliction of "pestilence, hunger and war," the question has often been asked, how will this war affect religion? The answers have been many and varied, but we may rest assured it will affect religion like everything else; it will show the difference between the real and the artificial, it will widen the breach between God-made and man-made belief, it will separate the true from the false. Thinking men have foreseen such a change for a long time. More than ten years ago, at the close of another war, it was discussed in my presence by a prominent journalist of the country, himself a minister's son. Men, practical men, business and professional men, he said, were tired of floundering around in a sea of doubt; they wanted something more certain, more stable to cling to than their own private judgment; they wanted to be

told what they must believe, what they must hold to, what they must do in order to save their souls: only revealed religion could do that, backed up by an infallible interpreter appointed by God.

Soon millions of men will come back home from the battlefields, men who have learned the lesson of submission to authority, men who have faced danger and death, men who have become sobered and matured in their youth. They will bring back with them the lessons of obedience and discipline, they will listen for the word of command in the spiritual life. Discipline and obedience have shaped all their acts while they were engaged in the war for their country; they will hardly understand how they can be left, each one to his own devices, with no spiritual leader to guide them in the warfare of their salvation. Now for all this, we know, God has provided. The Son of God has brought from heaven the truths we must believe and He has given us the commandments we must observe. He has left us an infallible authority, His Church, to keep those truths unchanged and free from taint, to interpret those orders He has given—the Commandments—and to insist on our observance of them. That the former might not become obscured in our memory and the latter not lose their force in shaping our lives, it becomes necessary for us

not only to study them well in childhood, but to have them recalled and explained to us in later years.

And it is for this purpose we have devoted the time of the instructions at the low Masses on Sundays to the review of those truths of our Holy Faith which were first taught to us in the catechism hour of our childhood. The first period of these instructions was devoted to the doctrinal part of our Faith. Last year we reviewed the moral side of our Christian heritage; and during the coming twelve months we shall review what may be called the ritual portion of our Religion. For the New Law was to be different from the Old Law; not its destruction, but its perfection: "I came not to destroy the law but to fulfill it," said the Divine Lawgiver. The Old Law had its eternal truths, it had also its God-given commandments. The New Law had not only its truths, its commands, it had also its helps. The Lord wanted not only to show men how to save their souls but also to help them accomplish this. These helps are hidden in prayer and particularly in the Sacraments. Christ taught us how to pray, what to say: "Thus therefore shall you pray," He said to His disciples: "Our Father Who art in heaven" (Matt. vi, 9). His Church has continued this mission; the first words that come

from the baby's lips she moulds into a prayer; the last whisper from a departing soul her priest forms into a plea to the throne of mercy.

But the goodness of God in the New Law has gone even farther than that. He wished all His children to share in those supernatural helps and favors which He distributed so lavishly during the three years of His public mission. And so, just as He coined His most Precious Blood to purchase therewith our redemption, so He conserved in the sacraments He instituted for the benefit of succeeding generations those same gifts and graces which He had bestowed so bountifully on His Apostles and disciples. In these sacraments Christ their Founder has provided for the needs of society and for the welfare of the individual, for every age and condition in life, from the cradle to the grave, for the priest, the parent and the child, for the young and for the aged, for the strong, the weak, the sick and the dying. He has concealed in them all of those divine powers which fed the hungry, healed the sick, raised the dead to life again. The results they produce in our souls are just as startling, even as wonderful as the deeds and wonders which proved Christ's mission as divine to the world.

During the coming year, then, the subject-matter of the short instructions at the low Masses

on Sundays will be the means of grace: Prayer and the Sacraments. And as these catechetical instructions have proved so helpful and pleasing to our people during the past two years, during the coming year they will prove even more interesting and profitable to both priests and people. For the more we study the sacraments of Holy Church, the greater is our wonder at the almost bottomless treasury of grace God has stored in them for our benefit; the better we know them, the more frequently and devotedly we will receive those we may receive repeatedly, and the greater, the more permanent and the more salutary will be their effect in our souls. And those of the sacraments which we may receive but once at some special period or when making one of life's great changes, the clearer our understanding of what they are, what they mean, what they do, how they help and strengthen us, the deeper will be the reverence with which we receive them, the more profound will be the impression they will make on us, the more permanent the remembrance we will keep of them, and, what is best of all, the more fruitful and lasting will be the graces they impart to our souls.

To the careful study of the clergy and the reverent attention of the faithful, we therefore commend the subject-matter for the coming year, for

while there rests on the former the duty of teaching to those committed to their care the consoling truths of our Holy Religion, there rests on the latter the obligation of hearing and studying, of better understanding those same truths as part of the purpose of their being here, namely of better knowing God, that they may more ardently love Him and so more devotedly serve Him that they may be forever happy with Him hereafter.

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CATECHISM INSTRUCTION FOR 1919

(*Second Cycle*)

THE APOSTLES' CREED

DEARLY BELOVED:

Three years have gone by since we first began in this archdiocese the series of catechetical instructions which, Sunday after Sunday, and in every one of our churches, were given in their logical sequence at the various Masses of the day. During that time we reviewed the entire contents of the catechism, the teachings of the Church, the Commandments of God, the means of grace of our Holy Religion,—the whole doctrinal, moral and liturgical fabric of our Faith. With the approach of our fourth year the time has come to

begin the course over again. Yet we do not believe the faithful will find it monotonous, for it is our purpose to present the century-old truths of the Church in a new way, to look at them from a different viewpoint, to clothe them in details we had to omit before. This should not be difficult, for that is one of the attractions of the study of God's science that the longer and the deeper one studies theology, the more fascinating does it become and the more does one find to learn. For the priest, at least four of the best years of his life must be given to the study of sacred science just to fit him for the office of teacher. For the ordinary layman of the Church, while the same proficiency is not really required of him, yet it is surely desirable that he become constantly better acquainted with the truths he must know and profess, with the laws he must observe and the sacraments he must make use of if he wants to save his soul.

It is for this purpose, and for this purpose alone,—not for reasons of pride, not to hold our people more closely together,—but rather to teach them from earliest childhood, to fit them from the beginning, and to help them save their souls, that we have built the parish schools,—to maintain which during the past year has cost us even more than to maintain our churches—in

order that in them may be laid the ground-work, the foundation-walls of the faith, a comprehensive knowledge of the truths Christ brought from heaven, and which He commissioned His Church to teach to others as He Himself had taught them.

The age we are living in is one of education. As soon as the child is old enough, it is sent to school to begin the process of acquiring knowledge. All this is commendable. But there is something else more necessary still, and that is the acquisition of spiritual knowledge, the training of the heart and the mind in the science of salvation. In order to know our Faith, we must study it; to be good Catholics, we would be intelligent Catholics; the more we study the laws of God and of the Church, the better we understand them, the more loyally will we cling to them, the more practically will we obey them. In those countries, in the communities where the people from childhood have been instructed in their Religion, in which they have been thoroughly drilled in their catechism, the attachment to their Faith is stronger, their attendance at Mass on Sundays is better, their reception of the sacraments more frequent and more devout. We can readily see the necessity of a religious education for our children. And this is necessary in our

country in a particular manner. First, because outside the Catholic Church, a fixed dogmatic belief and teaching is no longer found; secondly, because being the only solid institution of religion, the united attacks of atheists and unbelievers are being directed solely against the Church and her teachings; thirdly, because the Catholics themselves are in danger of being dragged down by the indifferentism and materialism of the times, unless the dogmatical and moral precepts of our Faith are thoroughly grounded in and part of their very nature.

But because of the peculiarly complex conditions of our life, the effect of the teaching of our schools might be almost nullified, the memory of what we there learned perhaps become faded and dim with time, and the effect thereof on our conduct wear away, unless by constant repetition it is kept fresh and vivid before our minds as we grow older and take up the duties and cares and problems of our daily lives. And I know of no better way to accomplish this than by the method of instruction at the Sunday Mass which we have adopted in this diocese. Were it given to our people in pamphlet or book form, the effect of it might be transient, as is much of what we are constantly reading. Were it proposed to them in a course of sermons at the high

Mass, only a small portion of them would be reached thereby. But as throng after throng reverently assists at the Masses from the early hour of daybreak until noon, filling and emptying the nearly four hundred churches of the diocese, all listen to practically the same discourse, short, clear, compact, practical, given by many preachers in a score of tongues, but on the same tenet of our Faith and forming for them part almost of the adorable mystery at which they are assisting. Can we imagine a method better calculated to reach a greater number of our people, to find them in a more reverential and attendant attitude, to impress more deeply and render more permanent in their minds the teaching thus given them in almost capsule form.

This then explains, dearly beloved, the opening of the second cycle of our instructions. The matter for the coming year will be the Apostles' Creed—the Constitution of the Catholic Church. Unlike other documents of a like nature, the products of human minds and human hands, this is no time-worn document that needs any change. It fits our time and our need even as it fitted the age of the Apostles when it was first written, for it was composed by the divine founder Christ Jesus, and the fingers that wrote it were guided by the Holy Ghost "Who will bring all things

to your mind whatsoever I shall have said to you" (John xiv, 26). May that same Divine Spirit inspire the thoughts and direct the words of those who will give these instructions, and at the same time open the hearts and prepare the minds of those who will hear them for the coming of the word of God.

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CATECHISM INSTRUCTION FOR 1920

(Second Cycle)

THE COMMANDMENTS OF GOD

DEARLY BELOVED:

In the Gospel of St. Matthew we find this answer of the Lord to the question of the Pharisees regarding the Commandments: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets (xxii, 37-40)." We can best define Christ's mission by saying that He had a twofold purpose in coming on earth, the one intimately depending upon and completing the other—first,

to redeem mankind, to rescue us from the bondage into which our first parents' sin had delivered us; and second, after He had redeemed us, His purpose was to teach us how to apply to ourselves the fruits of the Redemption: first, to open to us the gate of heaven, and after it had been opened, to teach us how to enter there. He fulfilled the first by His passion and death on the cross; He accomplished the second, by teaching us how and where and in what manner we were to worship and serve Him. This He did by teaching and explaining the law.

Christ did not produce a new code of laws. God had already made known His law to the Jewish people. Christ came to systematize that law, as He said "I am not come to destroy the law but to fulfill it" (Matt. v, 17): and this word "fulfill" must be taken in the meaning of "to complete." He brought perfect order in our relations towards our neighbor and ourselves. And we can readily understand how solicitous He would be to see that that perfect order and system He had introduced scrupulously should be maintained, that their observance be in no way relaxed, that in the course of time no abuses be allowed to creep in, that there be no such thing as one code of morality for one generation and another entirely different for later generations. For that reason,

to that same institution that He had called into being to be an infallible teacher of His truths, the Church, to that same institution He committed the guardianship of His moral law.

For, His Church was to continue His entire work and not only part of it; she was to fulfill the second purpose of Christ's mission for the succeeding generations, even as He had accomplished the first for us all. Therefore, she not only teaches the unchanging truths which Christ brought from heaven, but she also explains the Commandments of God and insists on their observance by those who profess to be her children. She teaches, as Christ taught the inquirers of His time, that all the Commandments are contained in the two, that of love of God and the other of love of our neighbor. But for our benefit she goes into detail, and explains in particular what these obligations are, for the different times and in the different conditions of life. And in the confessional she insists on the exact observance of them, and it is in that tribunal, before the Judge whom she has appointed for the purpose, that she makes the penitent sinner—who stands there as the accused while at the same time appearing as the accuser—tell of every individual breach of that law. And consistently following out this same policy, she makes her priests pre-

pare themselves for a number of years, before she allows them to preside in that tribunal, that they may be able to sit in judgment, advise and decide there concerning each case; warn, punish and forgive with God's power those whom ignorance or frailty or malice have led astray.

But her solicitude does not end here. There are the great multitudes of her membership, God's children. They too must know the law; how otherwise will they observe it? For in no well-regulated community does ignorance of the law absolve from its observance, or excuse the transgression thereof. From earliest childhood, therefore, from the very dawn of reason, these too are instructed in the rudiments of the law. One of the first things taught to the Catholic child are the Ten Commandments of God. Nay more, in order that this instruction in the Commandments may be thorough and lasting, the Church builds her own schools, in which her little ones obtain something more than mere secular knowledge, the acquisition of spiritual knowledge, of the truths to which we must cling and the laws we must obey if we hope to save our souls hereafter.

This consciousness of her responsibility has carried her still farther; because of it she has gathered thousands of youths and maidens, taken them from home and family, consecrated them

to her constant service, clothed them in the sombre livery of Christ, and dedicated them wholly to this one work, that of teaching the little ones of the flock, day after day, the laws of God and of the Church, so that by constant repetition these may sink into their hearts, and the Commandments be graven on their memories, even as they were first imprinted on the tablets of stone.

It is that same sense of responsibility that prompts us to choose again as the matter of the instruction at the Sunday Masses during the coming year the Commandments of God. For, it may be that with some of you the early instruction in them may not have been as thorough as it should have been; with others the passage of time or contact with the world may have blurred the clearness of those first instructions; with all of us the renewed acquaintance with them through these short instructions will be sure to prove interesting, profitable, salutary. Christ made the observance of His laws a test of our deep affection for Him: "If you love Me, keep My Commandments" (John xiv, 15). Perhaps this explains why, particularly in these our times when there is so much chaos and disorder in things spiritual about us, when the world makes everything so easy and attractive, the Church is so jealous of her guardianship of the Commandments, of this

twofold law of love of God and of our neighbor; not as a pretty, sentimental truth, so often heard as the fatherhood of God and the brotherhood of man, but as a distinct, positive and fully-explained obligation upon all her children.

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CATECHISM INSTRUCTION FOR 1921

(Second Cycle)

PRAYER AND THE SACRAMENTS

DEARLY BELOVED:

We begin today the closing year of our second cycle of catechetical instructions. Wherever they were carried out with care, they were, we know, a source of pleased interest to the faithful who listened to them. For, to some they freshened in the memory the doctrines taught them in their childhood; to others, they showed in a new light those eternal truths the Son of God brought from heaven. One year they were presented in the calm, steady light of unvarying dogma, in the exposition of our Apostolic Creed. Another year we viewed them under the brilliant, flashing rays of moral, that seemed to lay bare the very motives of our soul in passing judgment on our thoughts, words and deeds. But this year comes perhaps

the most interesting, the most fascinating of all, when in our review of Prayer and the Sacraments we study the ritual part of our Religion.

Then like a vast panorama there stretches out before our view the magnificent liturgy of our Church, the ceremonial with which she has clothed her worship of her Divine Master. As we listen, in the first part, to the instructions on prayer, we see again the babe lisping at nightfall the words it has learned at its mother's knee, and we hear, too, the farewell message of the parting soul as the sacred Name of Jesus is breathed for the last time. We are taught once more—lest we forget—that when trials come to us or temptation steals over us, our real comfort and strength lies in prayer. Then, later, when the sacraments are brought forward one by one for our closer inspection, we see the infant at the baptismal font, the child at the communion rail, the spouses at the altar, the sinner in the confessional and the pilgrim at his journey's end on his bed of death. We remember the different stages on our own journey through life, and are reminded how everywhere the sacraments were there to greet us and to strengthen us like God's ministering angels.

But it is the sacrifice of the Mass in which the Church has woven all the richness of color,

of fabric, of music; in which she has buried all that gorgeous imagery and splendor of ritual that in the early ages captured the senses of the barbarian hordes and today equally captivates the intelligence of devout Christians, even those outside the Fold. Not even the splendor in the throne-room of a king exceeds the richness of the ceremonial of the Mass in the sanctuary of our cathedrals; which, nevertheless, differs in no essential point from the Mass in the missionary's hut on the lonely prairie or in the savage wilds. And while we who devoutly assist follow the priest with our eyes from the beginning of the Mass until the end, at the same time our hearts are with our Savior in His passion from the agony in the garden at the altar's steps to the burial in the tomb at the communion of the Mass. For, it is recalled to us, what long ago we first learned, that it is just the same sacrifice offered over again, though the thin veil of the sacramental species now hides the wounds and the Blood on the cross.

But with confidence we hope that even more will be accomplished during the coming year; that these brief Sunday discourses will not only illumine the minds but also kindle the hearts of our hearers. For, who can doubt that we need the spiritual help and strength that prayer and

the sacraments bring us, more than they were ever needed before. We and our children live more exposed to danger than did those before us. Those amongst us who can look back over the years will recognize the fact that sin stalks in our midst more brazen and unashamed than was the case a generation ago; our children meet the lure of carnal corruption daily and hourly in the pictures of moral depravity as printed in the press and mirrored for them on the screen—at least in this respect, if not in others, we must admit that nowadays the devil and his agents are more active than before. And yet God's arm has not been shortened. His help has come to us in the reinforcements of the spiritual agencies He has placed at our disposal. These come to us mainly through the sacraments and in answer to prayer. For this reason has the practice of frequent and even daily communion grown by leaps and bounds during these latter years. For this reason too did the beloved Pontiff, Pius X, advance the time of the little ones' first communion, in order that as the danger of the spread of the epidemic of sin grew, the antidote Jesus has provided in the Sacrament of the Eucharist might be administered early to ward off the menace of sinful disease.

We begin this sixth year of our instructions

in the hope that for our priests and people they may prove a fruitful source of intellectual and spiritual profit, and with that prayer for us all so beautifully expressed in the Mass of the Fifth Sunday after Pentecost: "Grant, we beseech Thee, O Lord! that we whom Thou hast fed with bread from heaven may be made clean from our hidden sins and delivered from the snares of our enemies, through Jesus Christ, our Lord."

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CATECHISM INSTRUCTION FOR 1922

(Third Cycle)

DIVINE REVELATION

DEARLY BELOVED:

Six years have gone by since we introduced into the churches of this diocese the short catechetical instructions at the low Masses on Sundays. During that time we have twice covered our program of the entire catechism. One year we spoke on the Creed, the next on the Commandments and the third on the Sacraments and Prayer. The first year the matter of the weekly discourses treated the doctrinal part of our Religion, the second the moral and the third the liturgical. Thus the double cycle of three years each re-

called again what we had first learned in our youth of the teachings, the precepts and the ritual of our Faith.

Today we begin the third series of instructions, which are to take us through the next three years. We are going into the same territory again, but we are going by a different road: there is another guide this time, and the language he speaks differs slightly from that of his two predecessors. We shall penetrate deeper perhaps into our subject than before, perhaps the treatment will be somewhat abstruse. For we shall dwell repeatedly in this first year on Divine Revelation. Indeed it is necessary that we do so, for Revelation is the very keystone of the arch; on it rests the entire structure of our faith; without it that whole structure crumbles. We may know that there is a God from the creatures about us, but we can learn little further of Him from that same source. And if we cannot know Him, we surely will not love Him. Nor can we serve Him unless He tells us how, what He wants us to do in order to please Him. And He alone can reveal these things; so that Revelation is necessary if we look forward to happiness hereafter. Otherwise, we sink to the very level of the brute creation, and all would be over after a few years here below. In like manner if God

revealed His truths and laws, these must remain unchanged, not become the playthings of men, or vary with different races or changing times or different climes. There can be no question that we sorely need more preaching and teaching of a supernatural religion.

Outside the Catholic Church today there is but little of it. Professing Christians are willing indeed to accept a Christ, the healer, or the multiplier of the loaves and fishes, but are not so ready to listen to Christ, the Lawgiver. A revealed religion is repugnant to the masses because it entails self-denial here, a strict accounting at the end, and eternal retribution in an after-life. And, yet, for the general well-being of the community in which we live, not to speak of the eternal salvation of the individual, we ought to dwell often on the subject of a revealed Religion. A prominent lawyer recently said: "You cannot expect to raise a boy properly unless you teach him that there is a hell, and that unless he watches himself very carefully he is sure to land in it." We have had quite a few samples of juvenile viciousness in this city recently where boys and girls had neither the instruction nor the restraint of real religion to hold them. While we are naturally concerned with the well-being of our community, yet we are even more concerned with

the eternal salvation of the faithful under our care, and we know only too well that where the moral tone of the former is lowered, we can hardly expect that the latter escape contamination. There is just the one thing to do, to apply the antidote of repeated instruction for growing children and adults as well in supernatural religion, which brings with it the restraint of moral obligation.

But there is also a further reason for more frequent portrayal of revealed truths to our people. After all, these are the only sources of real consolation for them. For the most of us life with its daily grind and toil, its many sufferings, the constant injustice of man to man, would be a barren, unsatisfactory existence unless we were assured that mercy and forgiveness is here for the repentant sinner and that afterwards comes another and a better life, where sin and guilt will be punished, but where also the good we have done and the suffering we have sustained for justice' sake will have an everlasting reward. And it is only by the clear teaching and the strict interpretation of Divine Revelation as committed to the infallible teaching of the Catholic Church, that we shall be able to distinguish a just but merciful Christ from the weak and maudlin sentimentalist He is so often pictured to be by those

who would have men be saved by faith alone without the need of good works.

With this before our eyes, we exhort the clergy of this great archdiocese, to whom has been committed Christ's mission of teaching, to faithfully adhere to the program we have prepared for their use at the Sunday Masses of the coming year. And may the faithful of our flock gathered here from many races and climes find therein the unity in belief, the strength in trial, the consolation in tribulation and the hope of eternal life which Christ the Lord brought from heaven and wished us to possess here to prepare us for the greater happiness of eternity.

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CATECHISM INSTRUCTION FOR 1923

(*Third Cycle*)

THE TEN COMMANDMENTS

DEARLY BELOVED:

It was particularly St. Peter, the head of His Church and the leader of the Apostles, to whom Christ committed the duty of feeding His flock. Hence, upon Peter's successor rests the special obligation of watching over the instruction of the faithful in the truths of our Religion. It is

not surprizing, therefore, that within the past few months, our Holy Father has addressed an encyclical letter to the Universal Church and particularly to the Bishops thereof, directing our attention to the need of a more thorough instruction of children and adults in the catchism. And it is in the schools and colleges where with special insistence the Pope urges careful instruction on the part of teachers and diligent study on the part of pupils in the doctrines of our Religion. For, the solicitude of the Supreme Pontiff is awakened by the inroads upon the Faith of our Fathers because of the godless and materialistic tendencies of the age, especially in those places which should be strongholds of truth and not breeding-places of error, the schools for our children and the high schools and colleges for our youth.

Fortunately for us, our fathers, the pioneers and founders of the Church in this section, brought with them the conviction that education must be religious in character,—not merely veneered, but through and through, in every department, primary, grammar and academic. They held that the school where Christian doctrine was taught daily to their children was more necessary for the preservation of the Faith here than beautiful and monumental temples. It is owing to

them and to the traditions they left us and the sacrifices they made, that we have inherited the splendid, practical Catholicity that flourishes in our midst, withstanding successfully the attacks of infidelity and materialism which our modern civilization brings in its train. It is due to the schools they have founded and the Religious who teach therein that we may claim that not only will we comply with the wishes of the Sovereign Pontiff, but that we have already anticipated them.

But it is not only in the schools and during the time of childhood that we need our catechism. If it is to influence our daily life, as it should, we must be reminded of it afterwards. Experience has taught us how soon we forget, how dim our memory becomes as we grow older, especially where our obligations are concerned, those obligations that restrain our appetites, the desires within us for ease, pleasure, self-indulgence. To accomplish this as far as possible, we introduced some years ago the series of catechetical instructions at the low Masses on Sunday in all the churches of the diocese, for the sole purpose of recalling to adults what in the school is taught to the children; to review again for us what we learned as children, and to present in as brief and as interesting a form as possible the truths which are the same both for the student in sacred

orders in the seminary and for the boy or girl preparing for confirmation in the parish school. These truths are not only of a dogmatic nature, as we know; they also form a moral code to regulate our lives. This moral code is almost as old as the world itself.

We are told in the books of the Old Law, and it is the belief of Jew and Gentile today, that Moses went to the mountain-top to receive from the hand of God the Ten Commandments. These formed for the chosen people their moral code, the set of laws that regulated their lives; they were for them the law of God. When Christ came on earth, He brought new truths which He taught to His followers. But He did not alter the law. "I came not to destroy the law, but to fulfill it," He proclaimed. That meant not only that He would obey it but that He would complete it, for to an external precept or prohibition He also added an interior observance. He not only forbade illegal acts, He likewise curbed illicit thoughts and desires.

Consequently they form our moral code likewise, even as they did for our fathers and as they will for those who come after us. They need no revision from time to time as do the laws made by man. They are adapted to all

times and to all people. They form not only subject-matter for our belief, they are also regulations for our observance. They form both the topic for discourse in the pulpit as well as the rule to guide priest and penitent in the confessional.

And precisely for this reason we are making the Decalogue the sermon-matter at the low Masses on Sundays during the coming year. We have had it before, indeed this is the third time in a decade of years: but we are approaching it from another viewpoint; we shall see it from a slightly different perspective. I am sure if the preacher will give it careful study and the faithful close attention each Sunday, it will be tremendously interesting and profoundly instructive each time, even as I have always found it to be.

It is in this hope that we publish to the clergy and people of this archdiocese this plan of catechetical instructions for the new ecclesiastical year that opens with the first Sunday of Advent. And we couple with it the admonition of the Wise Man as written in the Book of Proverbs: "My son, forget not My law, and let thy heart keep My commandments. For they shall add to thee length of days, and years of life and peace" (iii, 1, 2).

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CATECHISM INSTRUCTION FOR 1924

(*Third Cycle*)

PRAYER AND THE SACRAMENTS

DEARLY BELOVED:

We begin today the ninth year of our course of catechetical instructions and the concluding one of the third cycle of these short sermons at the low Masses on the Sundays of the year. And again we come to that part of our Religion which is the most consoling of all. In the past two years the subject-matter was that of positive belief, of precept and of prohibition. But now we come to the consideration of the sources of our strength, of our comfort and of our solace. Until now we trembled at "Thou shalt not" of the Almighty ringing out midst the thunder of Sion; or we joined in the mighty Christian chorus of "I believe in God the Father Almighty." But now we listen eagerly to the gentle voice of Jesus, the great High Priest, the Divine Samaritan, the Father of the prodigal son, as in prayer and the sacraments He invites us "Thus shall you pray: Our Father Who art in heaven" (Matt. vi, 9), or "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up in the

last day" (John vi, 55). In the instructions of the past two years, God, the Supreme Being, our Creator and our Judge, was ever raised on high upon the pedestal of His divinity to receive our adoration, our homage and the tribute of our belief. But during the coming year, He stoops down as it were and reaches out to us, knowing the frailty of our humanity, to help and console and save us by His graces and through His sacraments.

The instructions for the first few weeks will treat of prayer: prayer, the cry of the soul to God, the guide, companion and consoler of the Christian from the cradle to the grave; the first message from the helpless baby's lips, the appeal from the strong man for strength to his Maker, the plea of the dying soul for mercy to its Judge. Without it what an empty, colorless thing life would be, what a terrifying sorrow death would be. Prayer is not of yesterday; it is as old as man. Long before Christianity it existed. The prayers of the heathen propitiated their gods when they thought these angry. The chosen people prayed to Jehovah because they feared Him. But it was Christ who regulated it and taught us how to pray: "Thus shall you pray: Our Father Who art in heaven." Nor is the movement of the lips always needed: the raising of

the heart to God, mental prayer, or meditation as it is called, is even more the favorite of the friends of God. And when both are combined, it is then that we have the most perfect form. Of all these will the first of the weekly instructions treat.

Next come the sacraments, God's most precious gift to man after the Redemption. Indeed, it is through the former that the fruits of the latter are applied to us. It is in Baptism that sanctifying grace is given to the soul, in Confirmation it is strengthened, in the Eucharist it is nourished, in Penance it is restored. For every station in life and for every period of life's journey, from the very outset until the goal at the end, are the sacraments our helpers, our companions, our guides. At the baby's crib stands Baptism; at the youth's side stands Confirmation; at the bed of the dying, Extreme Unction is stationed. The infant becomes a child of God in Baptism; the boy and girl soldiers of Christ in Confirmation; the youth and maiden Christian spouses in Matrimony; and the man is consecrated a priest of the Most High forever in Holy Orders. But there are two of them that are with us always. The Savior knew the weakness of our human nature, foresaw how easily and how often we would stumble and fall; and so like two guardian angels

He gave us Penance and the Holy Eucharist, to cleanse us, purify, nourish and strengthen us frequently, yes even daily, all through life. Candidly, if there were nothing more than the Church's teaching and practice of the Seven Sacraments, that alone would be enough to convince me, and any other sensible man, that our Faith is the only one instituted by the merciful Son of God.

Experience teaches us, as it has taught those who have gone before us, that our Faith becomes dearer to us the better we know it; the oftener its tenets and practices are repeated to us, the more familiar they become to us; the better instructed we are, the more practical Catholics we become. This is the reason for our parish schools; this too explains these catechetical instructions to the faithful. We begin another year's course of them in the hope and with the prayer that as the different subjects unfold themselves to the minds of the teachers and hearers in our churches, they may become a source of inspiration and enthusiasm to the former and a help and consolation to the latter; that prayer and the sacraments may be for both, their companions and protectors in life and their solace and strength in the hour of death.

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CATECHISM INSTRUCTION FOR 1925

(Third Cycle)

THE LITURGY OF THE CHURCH

DEARLY BELOVED:

We have found it increasingly necessary in these latter years that our people be well informed concerning their Religion, thoroughly instructed in the tenets of their Faith. In these times of education and in the constant and close contact with those not of the Fold, we have found that the better instructed our Catholic people are, the more practical they will be in their observance of the divine precepts, the more tenacious in their belief, the more generous in their support of their Church and its activities. For these reasons we have established our Catholic school system, maintaining it at a great cost to us, that coming generations may be drilled from childhood in the truths they must believe and the commands they must obey if they would save their souls. For this reason, too, lest the memory of these things grow dim as the years pass on, we have established in every parish church a series of instructions at the low Masses on Sunday, all of them constituting a simple review of what we

first learned as children concerning our Church and the Faith of our Fathers. Today we begin the tenth year of these series of weekly short catechetical instructions. Three times during that period have we renewed the same subject-matter, each time from another point of view.

The ecclesiastical year which opens today will surely prove one of the most memorable in the history of the Church of Chicago. It will be marked by ceremonies of such grandeur as are rarely if ever witnessed outside the walls of St. Peter's in Rome. When in the month of June a nation-wide reception will be tendered in public to our Divine Lord in the Holy Eucharist by the people of this city and their guests, the Church will unfold all the splendor of her ritual, all the grandeur of her chant, all the color and glory of her pageantry to do honor to the Son of God hidden in the confines of the little white Host on the altar. It has seemed opportune for us, under these circumstances to effect a change in the character of the instructions to be given to our people in the low Masses on Sundays. Heretofore they have been purely dogmatical, proclaiming the teachings of the Church, defining the points of Catholic belief, publishing the commandments and laws to be obeyed by the faithful. This year will be given over entirely to the

liturgy of the Catholic Church, explaining her ceremonial, going into detail regarding the Mass, devotions, liturgical divisions of the year, the reasons and meanings that underlie all of these things which to the outsider are so attractive yet so mysterious, and which to us should be as familiar as the voice and face of a dear friend. These instructions should be exceedingly interesting as well as profitable to our people, for many points will be made clear to them of which their understanding was rather hazy and indistinct.

Practically the entire fifty Sundays will be given over to this series of liturgical discourses, so that the explanations may be as thorough and exhaustive as possible. For, after all, the wealth of our liturgy is the acknowledged patrimony of the Catholic Church. It belongs to her alone as the external manifestation of her interior belief. When the Reformers broke away from her communion, the first thing they did everywhere was to destroy her imagery, to despoil her altars, to divest themselves and the churches they created of every vestige of her ceremonial. They left nothing to remind them or their followers of the beautiful garments that had clothed and glorified the old Church, which had been the hope and consolation of their fathers. And yet nothing to my mind so beautifully expresses the deep love

and veneration of the Church for her Divine Spouse and Master, Jesus Christ, as do the liturgical practices that clothe and adorn her services. She has taken the purest gold and the rarest gems and embodied them in the sacred vestments and vessels that are used in the sacrifice of the Mass; she has made her own the most gorgeous hues of the rainbow and woven them into the garments of her priests and prelates as they stand to minister at her altars; she has inspired the masterpieces of the artists and musicians, the one to ornament her sanctuaries, the other to voice her love for the Sacred Victim of the Mass and her devotion to the Mother of God. Christ taught His Apostles to consecrate, and entrusted to them the administration of His sacraments as well as took precautions to safeguard them from change; and by His inspiration the Church has built about them a liturgy so beautiful, so elevating, so consoling to the hearts of her children as to make it even from a purely human standpoint the most powerful influence in the world today. And every Catholic should know it, understand it in all details, be able to give the reason for every ceremonial and the thought of the Church that underlies and explains it.

This, then, is the purpose of this new course of instructions for the coming year. We trust

that a thorough exposition will bring a better understanding of the divine ritual, a deeper appreciation of the glorious liturgy that is ours and a more fervent attachment to the sacred mysteries which Christ offers to mankind in the Mass and the sacraments.

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CATECHISM INSTRUCTION FOR 1926

(Fourth Cycle)

THE APOSTLES' CREED

DEARLY BELOVED:

Ten years have passed, half the lifetime of a generation, since first we introduced the uniform and general system of catechetical instructions in the churches of the diocese at the low Masses on Sundays. During the past year,—because of the main event of that year—the instructions were given over almost entirely to the sacrifice of the Mass and to the truths and ceremonies that cluster about the doctrine of the Holy Eucharist, the very heart and central point of our entire belief. During the nine years that preceded this, we briefly but quite thoroughly covered the doctrines, precepts and liturgy of the Catholic Church, taking as our guide and pattern the catechism that

is taught in our schools. And three times did we go over the same ground, yet each time from a different viewpoint: even as a monument standing in a public square can be seen from a different angle from different streets, each of which leads into the square and directly approaches the monument itself.

But during the coming ecclesiastical year, which begins with Advent-time, we shall begin again just where we began ten years ago, taking the same subjects as then and presenting them in the same manner. For, after all, ten years is a long time and man's memory does not readily retain distinctly what we might have heard before such a long stretch of time. Moreover, the priest preparing his instructions is more likely to give a better-understandable discourse in the short space of time allowed him if he does not need to present it under the aspect of newness. Finally, our Sunday instructions are not intended as a course of religious research; they are not intended to persuade the irreligious sceptic nor to add to the learning of a doctor in theology. They are just a series of instructions in the catechism; they are a repetition of what the child has learnt first at the mother's knee, then from the lips of the Sister in the school and from the special instruc-

tion later of the parish priest and his assistants, when preparing for the sacraments his youthful parishioners. They are not intended for a select or critical audience, but for the plain ordinary people that make up the great body of the faithful in a city and diocese so large and so cosmopolitan as ours, a people made up of rich and poor, influential as well as lowly, learned as well as poorly taught, but all of them believers, fervent, devout, firmly attached to their Church and her teachings. Whatever may be their divergence of opinions on other matters, there is none whatever in what concerns their eternal welfare and what they must accept and practise to accomplish it; whatever may be their individual convictions on science, politics or social conditions, they are one with the priest who instructs from the altar, they are one with all their neighbors in the pews about them and in the other Catholic congregations here and elsewhere, because they all believe and profess all that the Catholic Church believes and teaches.

And, so, when they come to Mass on Sundays it is not with the expectation of seeing something novel,—the Mass is the same the world over—nor do they expect the priest to pronounce something startling in his discourse. What he is there

to teach is truth, and truth is unchangeable, it does not vary with the times. For, Christ brought it from heaven, and so that it might remain, He appointed an infallible teacher, His Church, and for that congregation the priest at the altar represents the Church.

The subject of these instructions during the coming year is to be the Apostles' Creed. That represents our profession of faith, our declaration of principles, the Constitution of our religious organization. That document is the oldest in the Church. The Apostles, with Christ's teachings still ringing in their ears, with the light of the Holy Ghost's coming illuminating every corner of their minds, came together and drew it up, briefly, succinctly, clearly. So much so, that while it takes but a minute or two to recite, it will take us nearly all the Sunday mornings of the year to explain it even hurriedly, and several years of a priest's life to study and understand it as a teacher should understand and know that which he teaches. And when he does define, it is with a sure touch, with an air of authority, with the knowledge of no uncertain commission. It differs herein from the teacher of science or the expounder of the human law. The scientist is always probing further; one generation denies

what a previous generation has asserted: and even with the law, it is the latest guess that rules, the most recent decision which correctly interprets the principles of law, only, however, until a new court again overturns that.

One of the finest human documents ever penned was the Constitution of the United States; yet within only one century and a half we have corrected it nineteen times. Not so with the Apostles' Creed; after two thousand years it is still the same, unchanged even as the Apostles wrote it, believed it and published it. That is because it is in origin divine, and has been inspired and written to last until the end of time. That is because it contains our rule of faith, yours and mine, and the truths which we must believe,—all and entire—if we wish to be saved. And, lest we forget, lest in the jumble of our modern life they become dimmed as our people's monitor and guide, we have taken the precaution to have them brought forward, shown and explained to them every third year, and at those times when they must all gather in God's house, at the Sunday Masses. For the priest, it will be the review of his theology; for the faithful, it will recall the catechism lessons; for all of us, it will bring vividly to our vision Christ the Teacher before

the multitudes, again warning us through them: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned" (Mark xvi, 16).

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Group Four

IN WAR AND PEACE

In War and Peace

Catholic activities in Chicago, supporting the various causes that followed in the wake of the war, are here recommended by Cardinal Mundelein in letters addressed to the pastors. In certain cases parish organizations are advised to affiliate with civic movements. In appeals for funds invariably the letters were read from the pulpit at all Masses. Number nine is an address to the Central-Verein.

1. The Third Liberty Loan
2. The Red Cross Drive
3. Prayer for Peace. Memorial Day, 1918
4. The Call for Chaplains
5. The Fourth Liberty Loan
6. Health Measures in War Time
7. Thanksgiving for Peace, November, 1918
8. Polish War Sufferers
9. German-Americans in a Great Crisis
10. Relief for Central Europe
11. Distress in Ireland

THE THIRD LIBERTY LOAN

Recommendation to every pastor in Chicago to enlist his organization in co-operation with the government's drive for funds, an outline of the archdiocesan plan of participation, March, 1918.

REVEREND AND DEAR FATHER:

The Government of the United States has indicated to me the wish that the Catholic Church through its various parish units participate in some way in the floating of the Third Liberty Loan.

Mindful of the protection that the Church has always enjoyed under our flag and the many advantages that we as Catholics have received in this country, and especially of the many benefits that will accrue to us in the future by a proper display of patriotism, especially at the present time, I have selected the Rev. Thomas V. Shannon, Rector of St. Thomas the Apostle Church, Chairman of a Committee and have associated with him the Rev. Joseph A. Casey, representing the north-side churches, and the Rev. J. F. Ryan, C.S.V., representing the west-side churches, as a

Committee to co-operate with the Liberty Loan Committee of this Federal district.

Accordingly, I would request each one of the pastors to select at least one man from his parish who would be willing to act in that capacity and who has a large circle of acquaintances in the parish, and to send in his name to Father Shannon so that he might be added to the Liberty Loan Committee of his own particular home district, and in this way have every parish practically in the city taking its part in helping our Government to obtain the needed sinews of war and explaining to the people who are able to purchase a Liberty Bond that, by thus investing, they are benefiting both the country and themselves.

There is no need for me to urge you by any warmer appeal for active co-operation in this movement, as I have always taken it for granted that there is no body of men in this city who are actuated by greater love of country than our Catholic clergy.

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THE RED CROSS DRIVE

Catholic activities in the Second Red Cross War Fund drive are recommended by the Archbishop. Reasons for generous co-operation are outlined, April, 1918.

REVEREND AND DEAR FATHER:

By proclamation of the President of the United States the week beginning May twentieth has been designated as the time for raising the Second Red Cross War Fund throughout the country. It is proposed to raise $100,000,000, of which Chicago's quota is $6,000,000 for the work of the coming year. In order to insure the co-operation of our Catholic people with this very worthy work of mercy, I have, at the request of the Executive Committee of the Red Cross, appointed the Rev. Thomas V. Shannon as the Chairman of the Committee in charge of Catholic Activities. I do not believe that it is necessary for me to tell you of the wonderful work accomplished by the Red Cross, particularly in the past year, in relieving miseries of many kinds and in many places, or of the splendid manner in which it has proved itself worthy of the confidence placed in it by the American people.

When bringing the appeal of the Red Cross

to the notice of your people, you may sum up the reasons for their generous co-operation with the Red Cross work in the following words: "It has saved an untold number of lives; it has mended many broken bodies; it has fed and clothed and housed hundreds of thousands of hungry and homeless men, women and children."

Please remind them, too, that not only love of country, but love of their neighbor as well should prompt their generous help; and if at this time appeals to them are numerous, it is because we are living in times that call for sacrifice and generous giving on the part of all.

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PRAYER FOR PEACE, MEMORIAL DAY, 1918

The Holy Father's wish that the Catholic world unite in supplication to God for the return of peace, and the President's proclamation setting aside a national day of prayer and penance are combined on Memorial Day, 1918, with remembrance of the dead.

Reverend and dear Father:

It is the wish of our Holy Father, Pope Benedict XV, that priests and people throughout the Catholic world unite in supplication to Almighty

God on some early date for the return of peace. Moreover, by a joint resolution of both Houses of Congress and a solemn Proclamation of the President of the United States, the 30th day of this month of May has been set aside as a national day of prayer and penance. Perhaps no better day could have been chosen. It is not only one of the nation's holidays, on which our people rest from their labors to pay fitting honor to our soldier dead, but it is likewise one of the greatest of the feast-days of Holy Church, the Solemnity of Corpus Christi. It would, therefore, seem to me that by a proper observance of this day we can carry out the wish of our Holy Father, obey the mandate of our President and fulfill the heartfelt desire of our own people.

Accordingly, on next Sunday, May twenty-sixth, at all the Masses you will kindly make known to your people that the following Thursday, the feast of Corpus Christi, has been appointed by the archbishop as a special day of prayer and penance. In every church of the diocese a parish Mass is to be celebrated with the Blessed Sacrament in exposition during the Mass, at the close of which Benediction is to be given. Wherever possible this Mass is to be a solemn high Mass or at least a missa cantata. Moreover, in those churches or Religious houses and

institutions in which it has been customary, or where it is possible, to carry out the full ceremonial of Corpus Christi with the customary procession and Benedictions, it is desirable that it be carried out with all solemnity. And in order to secure not only the attendance of as large a number of the faithful as possible but their entire participation in the spirit and solemnity of the day, you will exhort them all to approach the Sacraments of Penance and the Eucharist, providing for them every opportunity of going to confession the evening before and in the morning, offering up Holy Communion for our country, for our homes and for our boys, asking our Sacramental Savior to bless our army and navy, to watch over, protect and bring back to us safely our soldier and our sailor boys and to grant to this war-torn, suffering world the return of a just and lasting peace. Surely when the united prayers of such a multitude rise to the heavenly throne of Almighty God on a day so consecrated to His service, they will bring down upon us His blessings and the early fulfilment of our hearts' desires.

And, lastly, in conformity with the customs of our fathers, that we may be mindful of those who during the past year have given their lives for their Country, whether their bodies rest in

foreign soil, in the depths of the sea or here in their homeland, a Mass in the color of the day will be celebrated, weather permitting, at an altar to be erected in the open, at an hour to be announced later, in the large cemeteries of the diocese, in Calvary, Mount Carmel, Mount Olivet, St. Adalbert's, St. Joseph's, St. Mary's and St. Casimir's in Chicago and in St. Mary's, Joliet, for the eternal repose of their souls.

I know I need not exhort you or your people to enter completely into the spirit of this occasion, for love of their country, and anxiety and affection for their sons, brothers or fathers will prompt them more than any words of mine.

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THE CALL FOR CHAPLAINS

Chicago's enlistment of priests in the service of our country is explained by the Archbishop with a recommendation to the people to co-operate with their pastor in any consequent curtailment of services. Letter sent in July, 1918.

REVEREND AND DEAR FATHER:

The great war in which our country is engaged demands of us at home sacrifices of various kinds in order that we too can claim some

share of the merit and the glory of upholding the cause of the world's freedom for which our boys are fighting in the field. And be it said to the credit of our people that whether the country demanded of them abstinence from foods, the loan of their savings, even the offering of their sons, they brought these sacrifices without a murmur, yes, even with gladness, in return for what our country has given to them in the past.

And now from some of them for the same cause will be asked another sacrifice, and I know there is not one who will not respond cheerfully. In order that the spiritual welfare of the boys who have gone into the army and navy may be well looked after, that they may come back to us again as clean, as good, as religious as they have gone forth from their homes, it is necessary that the Church go with them. In order that they may be safeguarded while in camp and strengthened when in danger, it is necessary that the priest be by their side. The better Catholics they are, the braver soldiers they will prove to be. Our government knows this, and encourages us, even begs us to send priests into the army and navy, to whom it gives a distinct place and the commission of an officer. However, to look after the eight hundred thousand Catholic boys in the army and navy, to give them the opportunity of hear-

ing Mass and receiving the sacraments—especially across the seas, near to the battlefield,—will require a large number of chaplains.

The Archdiocese of Chicago has already given thirty-four priests for chaplain-service in the army and the navy. We have given of our youngest, our strongest, our most zealous. The most of these are now in service, some are in France, some of them have already received their baptism of fire with the boys committed to their care, others are leaving in the next few days. It will mean a shortage of priests here at home. It will mean in some churches fewer Masses on Sunday. For some of you it will mean a sacrifice of your convenience, of comfort. The archbishop had to choose between you and the boys "over there." I am sure you will not blame him because he has chosen first the boys who are answering their country's call.

And so, should it happen that in the parish of which you are a member, a priest be taken and the number of Masses be reduced, bring a sacrifice of your comfort, don't go to a neighboring church where the Masses are more convenient, but stand by your own parish in whose rectory window hangs its service flag for the priest who has donned the khaki to be with your soldier boys. It will only be for a while, for even now

the young seminarians in sacred orders are going through a course of intensive training so that at the summer's end, with the priestly unction fresh on their hands, they may take the places of their elder brethren, who, in the camps, in the trenches, on our warships, or in the hospitals, are ministering to our soldiers and sailors.

Nor need I remind you, when perhaps praying for your own sons whom the country has called from your side, to whisper a prayer too for the priests we have sent with them, that they may all prove worthy of the trust committed to them, that they may guide by their example, even more than by precept, the boys in their care, that they may show themselves heroes in the sight of God and men.

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THE FOURTH LIBERTY LOAN

Again co-operation is accorded the Government of the United States, September 3, 1918, by hearty participation in the Liberty Loan campaign. Parish organizations are suggested by the Archbishop to render new aid to our country.

REVEREND AND DEAR FATHER:

The Government of these United States, through its representative in this district, has again approached me as the head of the Church in this archdiocese and requested of our Catholic people the same hearty participation in the approaching Liberty Loan campaign they have given in the three preceding drives for the same purpose, as well as in every patriotic movement during the war.

In bespeaking your whole-hearted and entire co-operation in this new appeal for funds by our country, I need only remind you again that we are passing through one of the most important periods in history and that if we are calling on you and your people for unprecedented sacrifices, it is because our country needs us as she has never needed us before, and that the surest way to hope for an early peace, while praying fervently to God for it, is to stand unitedly and determinedly

behind those whom we have chosen to guide the destinies of this land and to give our own boys, those who have gone from our parishes, our schools and our own firesides, all the help they may require of us at home in the gigantic struggle in which they are engaged. In order therefore to organize and make more effective our united support, I have again selected the Rev. Thomas V. Shannon, Rector of the Church of St. Thomas the Apostle, as Chairman of the Committee on Catholic Activities, and I have associated with him the Rev. Joseph A. Casey, the Rev. Charles Epstein and the Rev. Gregory Vaniscak, O.S.B., as associate members thereof, to co-operate with the Liberty Loan Committee of this Federal district.

And, as following the precedent in the last campaign, I would request each of the pastors to select at least one man from among his parishioners, who might be best fitted for the task—both by his well-known love of country as well as his wide aquaintanceship in the parish and neighborhood—to be added to the Liberty Loan Committee in his own district and to send in those named to Father Shannon or one of his associates.

The arguments I have placed before you for a constant manifestation of our patriotism, be-

come stronger every day, and I know I need not add to them now to have you give renewed aid to your country at this time.

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HEALTH MEASURES IN WAR TIME

Compliance with the regulations of the health authorities during the terrible "Flu" epidemic of 1918 is urged upon pastors and people by the Archbishop. Rules for church services are outlined.

REVEREND AND DEAR FATHER:

In compliance with the directions of the State and City Departments of Health, the following regulations are herewith brought to your notice. During the period of the present epidemic of influenza or until further notice:

1. All evening services are suspended. The faithful may visit the church during the day for private devotion, but there are to be no public devotions in the afternoons or evenings.

2. Wherever missions are being held, they must close with the end of this week, to be resumed, if so desired, after the wave of sickness has passed.

3. The Masses will take place on Sundays at the usual hours, but no service is to last over 45 minutes. All long sermons are prohibited for the meanwhile, and the clergy will prepare the sched-

uled Sunday instruction so that it is delivered within five minutes.

4. Between the Masses, the church is to be thoroughly ventilated for ten to fifteen minutes, while the people are out of the building, care being taken not to expose the parishioners unnecessarily to cold currents of air.

5. Additional ushers will be stationed in the aisles, not only to facilitate both the seating and the exit of the changing congregations, but also to request the departure of any person showing indications of having contracted the disease, by violent sneezing, coughing, etc.

6. Churches to be cleaned frequently, disinfectants used where necessary, and well aired at all times.

7. During this period, all Confirmation and other episcopal ceremonies are suspended, but such churches will receive preference when the epidemic has passed. As the Archbishop has promised the public authorities that every precaution will be taken by the churches under his care during the time of this epidemic, he looks to each of his priests to see that in his own parish this promise is carried out to the letter.

Finally, commend to the prayers of your people, particularly the children, the speedy recovery of all those on whom sickness has laid its hand and the early termination of this epidemic.

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THANKSGIVING FOR PEACE, NOVEMBER, 1918

Arrangements ordered by the Archbishop in all the churches of Chicago for participation in the National Day of Thanksgiving on conclusion of the war.

REVEREND AND DEAR FATHER:

No day in modern times ever brought so much gladness to so great a part of mankind as the eleventh day of this month in this year of Our Lord. When word was flashed into every part of the world that the cannon's roar was stilled, that war's destruction was over, that hostilities had ended, a sigh of relief came from millions of human lips, and with us hundreds of thousands echoed the little gray-haired mother's choking cry, "Thank God it's over." The cruellest war the world has witnessed, that took as its toll millions of lives, that brought famine, suffering and pestilence in its wake, that tore from their wives' and mothers' arms the youth of our country, has ended almost as suddenly as it had begun. No more welcome gift of God has been bestowed on us in these latter years than the return again of "peace on earth to men of good will."

I should be indeed unmindful of the needs of our

country in this its critical hour, and of the hearts' desire of my people as well as the memory of our soldier dead, did I not call the faithful together in God's presence and there unite their voices in one great chorus of thanksgiving for the coming of peace, to further ask His blessing on our country, His divine assistance for those who are to determine the future conditions of the nations, to ask Him to preserve and bring back to us safely our soldier and sailor boys and to grant eternal rest to the many who have died in their country's cause. As the day is approaching on which at the call of our Chief Executive, we as a nation have been accustomed each year to render thanks for the blessings of the year then ending, it would indeed seem fitting that the National Day of Thanksgiving should be marked in a particular manner by the Catholic people of Chicago as a day to render thanks to Almighty God for His great mercy to us His children. Therefore, after the last Mass on next Thursday, November twenty-ninth, in every church and chapel of the diocese, the Blessed Sacrament will be placed in exposition and remain all day for the private devotion of the faithful as on the occasion of the Devotion of the Forty Hours. In the evening before sundown in the churches in the country districts, and in all other churches at the usual

hour for evening services, there will be solemn procession, recitation of the Litany of the Saints, of the Psalm *De Profundis* with the prayers for the dead, the singing of the *Te Deum* or hymn of thanksgiving in the vernacular and Benediction of the Blessed Sacrament.

I would impress on every pastor the need of making these services as solemn as circumstances of his parish permit, for I know he will be but responding to the wishes of his people, who, having waited for the return of peace for so long, are now anxious to give testimony of their gratitude to Him from Whom all blessings come.

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POLISH WAR SUFFERERS

In 1916, Poland, bleeding from its many wounds, cried out to the world for help, and the Holy Father, protector of the defenseless, brought their plea to the attention of American Catholics. The fourth Sunday of Lent, 1916, is selected by the Archbishop for a general collection in Chicago.

REVEREND AND DEAR FATHER:

Because we are far distant from the carnage of war and the noise of the conflict, we little realize the dreadful affliction that has visited the greater part of the civilized world. To us, who are liv-

ing in peace and comfort and security, it seems almost incredible that countless lives have been sacrificed, that billions of dollars have been squandered, that hundreds of thousands of families have been made fatherless, rendered homeless, reduced to starvation and beggary. And more particularly the smaller and weaker nations, that lie in the path of the contending armies, have suffered untold misery. None more so than poor unfortunate Poland. For centuries she has been crushed under the heel of the invader, her lands divided among her bigger, stronger neighbors, her people deprived of their rights, many of her schools of their country's language, her bishops and clergy often of the free exercise of their jurisdiction. In spite, however, of centuries of hardship and persecution, no nation has been more loyal to Holy Mother Church, so that history gives to her the title of "ever faithful daughter of the Church."

And now it would really seem that the climax of her suffering has come. Every able-bodied man and boy has been impressed into the three contending armies, and we must witness the heart-rending spectacle of brother fighting against brother, not for their country's freedom, but for a cause in which they have no interest and for the nations that hold their own in bondage. But

what is even more pitiful, the silent, innocent sufferers are the aged and the weak, the women and the children; with their bread-winners torn from their midst, in most cases never to return, with their homes razed to the ground, they are reduced to misery and starvation that is appalling. All Poland has been the battlefield of the war; three great armies have swept over its cities and its fields again and again until today there is hardly a pebble or a blade of grass in the land that has not been crushed by a soldier's foot. From trustworthy sources we learn that more than ten thousand small towns and villages have been destroyed, nearly all children under seven years of age are dead, and half a million of old men, of women and children are facing starvation. Stricken, crushed, bleeding from every pore, literally dying from hunger and want, Poland cries out to the world for help, and the Sovereign Pontiff, the father of all the faithful but more particularly the protector of the weak and defenseless, brings the cry of this suffering people to our notice. In most of the dioceses of this country, the bishops have published this appeal of our Holy Father, adding thereto a commendatory message of their own. And in nearly every case the result has been a most gratifying response from the faithful, a splendid outpouring

of generosity for their unfortunate brethren of the Faith in a war-scarred country. But in this archdiocese this appeal has been withheld until now, awaiting the appointment of a bishop to the See, made vacant by the death of the late archbishop.

And so today, while we sympathize with a suffering people, yet we rejoice that our first communication to you, Reverend Father, and your people should be an appeal to their and your generosity in behalf of the poor, the hungry, the homeless, the worthy objects of our charity. We rejoice that the opportunity is given to us to pay the tribute of appreciation to our children who have come to our diocese in such large numbers from that now helpless and suffering country. They have never appealed to us for help before, but though they may have been poor and without worldly means, yet they have erected here in Chicago in little more than a score of years churches that are monuments and schools that are a credit to our system. They have been, and they are, our obedient, loyal subjects, and their children will be among the best citizens of this city and true to the Faith of their fathers. Even now they would hesitate to appeal to us for their dear ones in their fatherland, but the disaster is so appalling, the suffering so great, the danger of

the last drops of their nation's blood dripping from its wounds is so imminent, that they are forced to apply to their brethren in the Faith for the charity and the help that is so badly and so quickly needed. And while we give to their appeal our hearty support, at the same time we cannot withhold the expression of our pride and admiration at the worthy conduct of the Polish episcopate and their clergy, for notwithstanding the fact that fifteen hundred Catholic churches in Poland have been destroyed, yet today every bishop is in his diocese and every priest in his parish (excepting those who are with the armies) to share their people's suffering and comfort them in their distress.

Therefore, conforming to the wish of our Holy Father, in response to the appeal of the Polish Bishops, as well as the dictates of Christian and fraternal charity, we do now appoint the fourth Sunday of Lent, the second day of April next, as the day for a special collection to be taken up in the churches of the Archdiocese of Chicago for the suffering people of Poland. And on the Sunday preceding, we direct that you read this our letter to your people at the Masses, and, if there be time, the letter of the Cardinal Secretary of State and the appeal of the Polish Bishops and add a word of commendation of your own.

As soon therefore as possible, you will make returns to the Chancery Office.

To you and to your faithful people, while commending ourselves to your prayers, we send our blessing.

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GERMAN-AMERICANS IN A GREAT CRISIS

In September, 1919, the sixty-third annual convention of the Central-Verein took place in Chicago. At the high Mass celebrated in St. Martin's Church, the Archbishop preached the following sermon, in which was read a special message of the Holy Father to the delegates.

"Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you" (John xiv, 27).

Dearly Beloved Members of the Central-Verein:

It has been customary in the past for the Ordinary of the city where your convention took place to say a word of welcome to you so that as Catholics you might feel at home during your deliberations. Now that the dark clouds of the past few years are melting away in the wake of

the storm, and the thunder of the battlefield is becoming a memory, I am glad to have you Catholics of German birth and descent meet here for the first time again in my episcopal city. Your organization needs no praise from me; it has earned the praise of one greater than I. Your representatives will have reported to you that when the idea of this convention was broached by them, I welcomed it with enthusiasm and encouraged them to have it take place here. But I am here today in another capacity.

In the past years there was a friend of yours who each year opened your convention with his blessing and the welcome of his presence amongst you. Sometimes he came long distances in order to be with you. You remember the words with which he greeted you at your last assembly, that he came to you because a true friend is one who shows his sympathy when the friend is in need. I would have you count as present here today our revered and kindly Apostolic Delegate, for in the last letter I received from him abroad he made mention of this convention and how he had asked the Holy Father to bless you at this time. But even in a more exalted sense do I take his place with you today, for not only do I bring you the Holy Father's blessing, but I bring you tonight a most important

message from the Father of Christendom, which he has chosen to address to you, the delegates of the Central-Verein, and through you to the many members of the societies affiliated with you, and finally to the Catholics of German descent in this country, yes and to the people of the United States as well.

Many of you have undoubtedly read the letter Pope Benedict XV had addressed to the Bishops of Germany. His Holiness wanted to send the companion of that letter to this country, in order that there might be here, too, a mighty force and organization which would co-operate with that work of reconstruction. And he decided that there would be no better avenue to bring this about, no body of men more willing, more ready, more capable of carrying out the slightest wish of his paternal heart than the members of the Central-Verein of America. What an honor for you men, priests and laymen, to be chosen from among the Catholic population of this country by the Vicar of Christ, who has personally addressed this Papal communication to you, what a reward it is for you after the years of work and struggle and suffering to be thus singled out by our Holy Father to carry on a work so dear to his great heart. I am certain that the same holy zeal that animated our ancestors centuries

ago when responding to the Crusaders' cry "God wills it" will quicken your souls today to carry out the work of our Commander-in-Chief in Christ's army as given you to do. That you may better understand what this means, I would ask you with the greatest possible attention to listen to the letter of the Holy Father which I shall now read to you, of which every sentence and every word is of great importance.

FROM THE VATICAN
on the 18th of July, 1919

DEPARTMENT OF STATE
OF HIS HOLINESS

TO THE MOST REVEREND MONSIGNOR
GEORGE WILLIAM MUNDELEIN
ARCHBISHOP OF CHICAGO

MOST REVEREND ARCHBISHOP:

The information has come to the Holy Father that the CENTRAL-VEREIN, after the long interruption caused by the war, will soon meet again in the city of Chicago.

This information has been received with the greatest satisfaction by the Sovereign Pontiff, who is well acquainted with the splendid merits of its work. At the same time he is deeply grieved to learn that there is no longer with you your worthy President, Mr. Frey, whom it has pleased Almighty God to call to his eternal reward.

And now that the Central-Verein takes up its labors anew, the Sovereign Pontiff desires to pay

it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which the German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly indeed have they responded to its different calls, pouring out for it lavishly, their money, their service and their lives.

But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is alas only too true that this cruel war, which had so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out and all the nations be brought together again in the sweet bonds of Christian brotherhood.

To bring this about the Catholics in a more particular manner must lend themselves, since they are already closely united in the mystical body of Jesus Christ, and should therefore constantly give others an example of Christian charity. And in accomplishing this result, the work of the German Catholics in the United States, as being united

by the closest ties to both lately warring races, ought to be particularly successful.

Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed himself on this subject to the Bishops of Germany, now appeals to you in order that you too may cooperate in such a noble mission. Moreover, knowing the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, and in the quickest and most effective way, especially facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow-citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation Almighty God's choicest blessings. And as a pledge of this, the Holy Father with an outpouring of fatherly affection bestows on Your Grace, on all who shall take part in the Congress, and on all of your faithful, the Apostolic Blessing.

All of this I am pleased to communicate to Your Grace, while with sincerest esteem, I beg to remain,

Your Grace's devoted servant,

PETER CARDINAL GASPARRI

Reconstruction is the watch-word of the hour. But few indeed are those who have the knowledge or the courage to tell us what to do. But here our Holy Father tells us what the first necessary step is to bring it about. When the body is injured by a gaping wound, the surgeon's first effort is to get the wound to heal, to get the arteries to meet, to get the bone to knit. When communication is interrupted between continent and continent, they grapple for the break in the cable, and splice together each of the strands that make it up. When an earthquake or a flood has torn up the road-bed of a railroad, before an engine or a car can cross, the workmen replace the earth, relay the ties and renail the rails until all are joined as they were before.

The great war is over; it has made a terrific gap in the world; we must now busy ourselves to fill in and bridge over that gap. It has caused a deep wound in the human race. We must help that wound to heal. It has made enemies of millions who before were friends. We must now bring about a reconciliation. It would be an impossible task for you or me to do that alone; but if each one of us does his share in this work, if we show ourselves constantly in earnest, then our example is going to be infectious, and others will

help it along. They too will impress and convince others and soon results will show.

Not many hours after America's entry into the world's war, I called upon our people to stand loyally behind the country's flag, to listen to the voice of our nation's chosen leaders. Today, not many days after America's exit from the same war, I call upon them again to listen this time to God's own chosen leader, to stand behind the Pope. Then it was the summons to them to shoulder the burdens of war; now it is the call to take up the problems of peace. Then it meant to respond to call of country; now it means to answer the call of God. Then it was the duty of patriotism; now it is the duty of religion. At no time have they conflicted. Never once in public or in private has the command or even the suggestion of our Holy Father caused you or me to slacken in hearkening to the call of country. Never once has he thrown the weight of his influence to one side or the other of the combatants. Never once in all that time, among all those pitfalls, has there been anything in his conduct that he needed to explain or we to apologize for. True, he tried to stop the conflict, as one tries to halt a conflagration, and had they listened to him, had they heeded his advice, countless lives might have been spared, the world

by now again restored to its orderly course and today we should have a league of nations that would be a reality and of lasting value. And just because he has been fair and impartial he has a right to speak fearlessly today and show us what is the real problem and our duty of the moment. And just because you men, to whom his message is addressed, have proven yourselves faithful and loyal, no one has the right to criticize you if you courageously carry out his appeal to bring about the healing of the wounds of war, the reconciliation of the races of the earth and the early cessation of a propaganda of hate that a small number of men would perpetuate for selfish reasons, the sharing with others in adversity of the blessing we have in prosperity.

And is this true? Have you proven yourselves faithful? What is the record of the German Catholics in this country during the past three years? With many tragic occurrences in history there are sometimes circumstances connected that are pleasant to remember. And I shall never be able to forget, nor will time ever be able to wipe away the splendid spirit of sacrifice, the deep-seated patriotic sentiments, the unquestioned loyal adherence of the German Catholics in this section of the country. The long list of heroes with German names who fell in de-

fense of our country's flag, the noble sacrifice of women of German birth who gave, though with bleeding hearts, their children to our country's cause, the same generous spirit that prompted others at home to give and to loan their savings in the struggle, all are evidence that of all of the races that have come to these shores, none have proven more faithful to the country of their adoption and of their children's birth than did those who hailed from the hills and valleys, the forests and rivers, the towns and villages of Germany.

Nor was it easy. Many of them never understood the reason why we entered the war. Some of them even now believed it unnecessary for us to do so, others were unjustly suspected and spied upon; in any case while for the son of an Englishman it was easy to be enthusiastic, for the son of a Frenchman it was quite natural to be patriotic, yet for the son of a German under the circumstances it was often heroic. Yet none of them failed this land; they proved faithful as no other people have ever proved faithful in a crisis to this country. My memory goes back to the days when I studied our country's history, and if I remember rightly, it was recorded there that while the young Republic was fighting for its life, the homes and haunts of traitors and Tories

dotted the land like pitted holes in a pocked man's face; but no such thing the history your children will read will say of their ancestors of German blood in this war of many nations, of the world.

Do you wonder, then, that my blood tingled with pride for you when I read the words of praise our Holy Father could with truth address to you? Do you wonder, then, that he was able to address you in such confident tones, because he was talking to children of whom he need not be ashamed, people whose loyalty has been tried as gold by fire, people who have a right to speak their minds because they have paid the price by the sacrifices they have made. And so he has set for you the purpose of this convention. He calls upon you to help bring peace back to the world; not the peace of the world, but the peace of Jesus Christ. But there can be no peace while hatred still remains, as his letter reads, "and yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out."

Peace as we understand it, means forgetting past injuries, resumption of former friendly relations between nations, even as between individuals. Peace means the splicing of the break in the cable, the bridging of the chasm, the rebuilding of the road torn up by war. Otherwise the

wound remains open, and an open wound will fester and grow worse, the world will suffer because there is no healthy circulation in the human race, and mankind will deteriorate instead of becoming better. Our Holy Father, then, calls upon you to put a stop to this propaganda of hate. It will take courage sometimes, for the unthinking will perhaps cast suspicion on your loyalty. Yet why need you care. Has not your loyalty stood the test, has not your devotion been proven? After all, is that not real reconstruction, to restore to their accustomed places the many interests that have been jangled out of place.

The Holy Father points out how that can be done, by resumption of trade relations with the German people. It will be a tremendous problem, a great undertaking. You certainly cannot do it alone, but you can help some to bring it about. After all, are not the leaders of our people seeing that clearly? I leave aside the statesmen and politicians, but was that not counselled only last week by the head of perhaps the greatest corporation in the world? Does not the President himself say that this step is necessary to preserve the equilibrium of the world in the near future. Even on this point we should not

stand alone. But there is another, which the Holy Father only lightly touched in his letter. I was informed that when his letter reached the German Bishops, an appeal came from the Cardinal Archbishop of Cologne asking for help for children that were actually starving in Germany.

You men of German blood whose sons did not waver when their country called, but in the springtime of life, with a future full of promise and hope before them, were content to bring the supreme sacrifice, you men and women, who silenced the love in your hearts for the land of your birth, that you might pay the full price of loyalty to this country to which you had sworn allegiance, will anyone dare to question your motives now if you reach out the crust of bread and the sip of milk that may save the baby's life, perhaps in the very cottage in which you were born. This, then, is the favor the Holy See asks of you, this is the work that has been intrusted to your organization, this is the purpose proposed for your convention.

After all, I am only acting as the mouth-piece of the Sovereign Pontiff. I might have spoken to you of the economic situation that is now confronting us, on the problems that the altered con-

ditions of our daily life bring with them, but the wish and the word of our Holy Father must overshadow everything else, for you and for me his wish is our law. It is not statesmanship that dictates this appeal. It is the cry that is wrung from the heart of a loving father who sees his children estranged by quarrel and would bring any sacrifice, pay any price to see them reconciled and united again.

In a little while our Sacramental Savior will appear in our midst, will be borne among you. Let your hearts go out to Him in fervent prayer and ask Him that He may bring to us as a people even as He brought to His Apostles that same paschal greeting: "My peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled nor let it be afraid." Pray that that same peace may descend upon this, our country, and upon those sorely tried nations of Europe, so that the agony, the suffering, the famine, pestilence and war that still prevail may come to an end. Pray that He may enlighten and guide the deliberations of your assemblage, that you may prove worthy of the confidence our Holy Father has placed in you, and that you may in the future ever be a consolation to him in his many trials.

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RELIEF FOR CENTRAL EUROPE

In January, 1921, the Archbishop supplemented previous helpful measures of relief for distressed Europe by a general collection taken up in all churches of the diocese.

Reverend and dear Father:

At the recent meeting of the Bishops of the United States, a Committee was selected to prepare and direct an appeal to the Catholics of the country in behalf of our suffering brethren of the Faith in Central Europe. Accordingly, the enclosed letter of appeal was sent by His Eminence, Cardinal Gibbons, to every American bishop and through them to the pastors of souls under their jurisdiction. It was left to the discretion of every bishop, however, to determine the time when the collection was to take place in his diocese, and what form it was to assume.

As the clergy will remember, at our last retreat I placed the entire matter of the relief of the destitute and starving people of Austria and adjacent lands in the hands of a committee of pastors, and so efficient proved their methods and so generous the response of the faithful that their first appeal, for clothing, proved an unexpected, unprecedented success, so that warm clothing and

shoes to the value of nearly a quarter of a million dollars were contributed by the Catholics of Chicago and are now partly on the way and partly arrived at their destination, awaiting the arrival of the committee's chairman, who in the capacity of the representative of the entire hierarchy, will see to their distribution. But something more than mere bodily covering is needed, as we well know from the reports of those who have actually been there. Food is urgently needed, not only for the children for whom at least some provision is being made, but for old people, for priests and nuns, for the once fairly comfortable middle class, for so many whose income by the shrinkage in the money value has been reduced to nothingness and who by the mounting high prices of the necessities of life are actually brought to the verge of starvation. I therefore called our diocesan committee together and placed the situation before them, and after thorough discussion it was determined to follow the lead of a large part of the dioceses of the country who are having the collection take place during the present month; and the last Sunday of the month, January thirtieth, was fixed as the day on which to take up a collection in the churches of this archdiocese for the destitute and starving people of Austria, Germany and adjacent countries.

On Sunday next, therefore, the twenty-third inst., at the Masses you will kindly announce this collection for the following Sunday, reading the enclosed letter of Cardinal Gibbons, the presiding prelate of the hierarchy. Should the letter be perhaps too long, you will select parts thereof as the most effective to be read. It might be well to call the attention of the people to the fact that this fine appeal was the last document sent out by His Eminence before his present illness, and, for that reason, among others, should merit a generous response. Urge the people to be generous for the honor of the diocese, in the cause of Christian charity and in thanksgiving for the "daily bread" that has been given to us by the heavenly Father. Remind them of the approaching season of Lent, telling those who may be exempted or dispensed from fasting that a splendid way of preparing for it would be to share with the starving little ones abroad, the food that is permitted to them. But more than all else the echo of Christ's own words "As long as you did it to one of these my least brethren, you did it to Me" will stir them to the generous help that our Catholics of Chicago have ever extended to those in distress.

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DISTRESS IN IRELAND

In March, 1921, the Archbishop answers a call of distress from Ireland, a country that for nearly a century has sent its people to build up our nation. A general collection is urged in all churches of the diocese.

REVEREND AND DEAR FATHER:

There have been many appeals made to the Catholic people of this city during the past few years on behalf of the multitudes visited by famine, suffering and disaster. Their response in each instance was so uniformly generous that it almost seemed as if there were no limit to their Christian charity. But now there comes to us a cry from many lips to which we cannot close our ears. A country,—that has so many claims on us, from which have come the greater number of those who laid the foundations of our Church, whose children form the basis and majority of the Catholic population in this country—sends us across the seas a prayer for help in the midst of the calamities which are overwhelming and almost crushing the prostrate remnant of the Irish race still left in Ireland.

For nearly a century this little green Isle has been steadily draining its own life-blood and send-

ing to us its manly strength and womanly purity to build up the bone and sinew of our American people. And in return it has received nothing and has asked for nothing. We have had emigrant peoples who came to our shores, who would keep unbroken the ties that held them to their home-land, who would send back to it their savings and who would return themselves when prosperity had smiled on them here, to end their declining days there. But the sons and daughters of the Irish race, when they left the land of their birth, there was for them no hope of return; their farewells were forever, for never did they expect to see again the home of their fathers. Their country was in the grasp of the stranger, the future held for them no gleam of hope; hunger, desperation, often religious discrimination drove them forth; America's hospitable shores, the haven of the oppressed of every nation, became to them the promised land, their future and only home. And here, whether blest with this world's goods or just earning their daily bread in the sweat of their brows, they have freely given their support to every good cause with a generosity that has become proverbial. Moreover, there is a Catholicity about their generous giving that is magnificent. Other races will incline to some special cause: but they,—whether it be for the church

or the school, whether it be for religious, educational, missionary or charitable object,—they do not differentiate, they are equally and constantly generous. Nor can it be denied that, forming as they do the major portion of the Catholic population in our American dioceses, giving the characteristic tone thereto, they have influenced the entire Catholic body of the faithful, making it unquestionably the most generous and self-sacrificing in the world.

And yet they have never appealed to us to aid their kin at home. Never, certainly not in the memory of this generation, have we, their brethren of the Faith but not of their race, been called upon to aid the Irish. Not that there is no poverty in Ireland; rather, as one Irishman remarked to me "nobody can realize how dreadfully poor are the really poor in Ireland." But they have not asked us for help. But now there is more than poverty in Ireland. There is gaunt famine stalking through the cities and villages; there are the starving children and terrified women; there are the roofless cottages at almost every cross-road and the paralyzed industries in nearly every town; there are the thousands without work, other thousands without shelter, and still greater numbers without bread. Whether you sympathize with their cause or not, at least you must

admit that they are inspired with the same motives that actuated our fathers, those who fought and bled and died for an ideal, that theirs might be a government of their own people, by themselves and for themselves. And surely we shall all concede that the women and children are not the participants and should not be the sufferers. To help them now when the suffering is so acute is the only proper course for us American Catholics to follow, for it is only a small repayment of the great debt we owe the Irish race, not only for the service they have rendered to us for many years, but in an especial manner for the generous help given by their descendants in this city in more recent years. I need only remind the pastors of the Polish-speaking parishes that when an appeal was made a few years ago for the war sufferers in Poland, those churches whose membership was made up almost entirely of Americans of Irish descent were first and foremost in giving. The same held good when appealed to later for the starving German and Austrian children.

Therefore, on Sunday, April tenth, the second Sunday after Easter, the pastors of the various churches will appeal to their people for help for the destitute and starving women and children of Ireland. The results of the collections will be

published and at once forwarded to those in charge of the Relief movement in Ireland, and the people may rest assured that every dollar received will be devoted, not for political propaganda purposes, but to buy food for the hungry, covering for the naked, shelter for the homeless. In addition, commend to your people's prayers, especially of the little ones, the cause of this sorely tried and suffering people that Divine Providence may soon grant them the light of freedom for which they and their fathers have awaited and prayed so long.

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Group Five

THE EUCHARISTIC CONGRESS

The Eucharistic Congress

The gifts of organization and direction of great activities possessed by Cardinal Mundelein are splendidly evident in this group, two letters, two addresses, which inspired Chicago's preparation for the world's greatest devotional event, the Twenty-eighth International Eucharistic Congress, June 20–24, 1926.

1. Preparation for the Congress
2. Welcome to Congress Guests
3. Message of the Eucharistic Congress
4. The Eucharistic Congress Motion Picture

PREPARATION FOR THE CONGRESS

Catholics of Chicago are urged to prepare as hosts to guests at the International Eucharistic Congress and are urged to devotional attention lest they be "strangers in our Father's House" as the great event opens. Letter written for circulation at opening of ecclesiastical year, Advent, 1925.

DEARLY BELOVED:

We stand on the threshold of a new year, the most important in the history of this Church of Chicago. Before its first half shall have passed, pilgrims from all parts of the earth shall have come to our doors, tarried here awhile to pray, and then set forth again on their homeward journey. So great will be their number, that, unless all signs fail, the resources of Chicago will be taxed to the utmost to house them, and they will far exceed any multitude this city has ever sheltered in the past. It will mean that the arms of our hospitality must be opened wide to welcome those of our Faith who come from many distant lands as well as every section of our own, to share with us the labors, the joys, the triumphs and the rewards of the greatest religious celebra-

tion ever held on this continent. For months past the committees of the clergy have been at work planning, preparing, providing for every detail of this greatest undertaking in which the diocese has ever been engaged. Yet their labors even must fail unless they have the united and whole-hearted support of the entire Catholic people. A chain is only as strong as its weakest link, and unless the coming International Eucharistic Congress is backed up by the genuine interest, the spontaneous enthusiasm, the generous co-operation of every Catholic man, woman and child in Chicago, we cannot expect to make it what we have hoped and prayed that it might be, an inspiration to this city, a triumph for Christianity and a gratification to every child of Holy Mother Church.

And even though the comfort of the multitudes that come from near and far might well be our concern, yet there is an incentive much more potent for our united endeavor. Among these many pilgrims that will enter our city's gates will be men of fame and position, holding high place in Church and State, some whose names have almost become household words the world over. But there comes one for Whom all honor and triumph is intended; to welcome Whom strangers and Chicagoans will unite; to Whom we will offer

the choicest gifts of heart and mind; Whose Name and fame and worship we would publish and glorify before our fellow-citizens and before the world—our Eucharistic Lord and King, Jesus Christ, under the sacramental species on the altar.

How fortunate are we of Chicago to be chosen among the cities of this country, to be the official host of the Son of God for the first time in our history. What a privilege is ours to bring Him forth from the hidden recesses of the tabernacle, to place Him high on the throne for the adoration of thousands, yes millions of His children, to bear Him forth in procession, not in the dim aisles of our churches, no, out into the open, under the blue vault of heaven, in the midst of the great adoring crowds, with all the splendor and color of the most glorious pageantry the world can witness and which only the age-old liturgy of Mother Church can produce. The name of Chicago is today on the lips of millions and millions of the world's inhabitants in the most distant corners of the earth, not as a centre of industry and commerce, not because of the lawlessness which we ourselves have been the first to broadcast and exaggerate before the world, but rather as a prominent religious centre, as a great Catholic stronghold, as a dwelling-place of many thousands of God's faithful children and

decent law-abiding people. As a result they are coming back here to help us honor Christ our Lord as He has rarely been honored in the history of this land; to bear witness by their coming of the universality of the old Church and the unanimity of our belief in the Real Presence of the Son of God on our altars; finally, to share with us the treasures of grace which the Lord scatters with such lavish hand on a propitious occasion like this when His subjects are gathered to render Him here in a public manner the tribute of loyalty, love and adoration such as the Angels and Saints offer Him perpetually in the courts of heaven.

Now, when a great guest comes, we clean and brighten and adorn our homes to receive him, and we offer from our treasures the most pleasing and acceptable as the evidence of our esteem and appreciation; so too on this occasion. For the first time our Sacramental Lord is to be publicly received and honored by the people of an American city. He becomes the Guest of the city and diocese of Chicago; every Catholic worthy of the name will try to prove himself a generous host. Our non-Catholic fellow-citizens know what this means; they realize that this is the greatest religious event that has ever come to their city and from every side comes evidence

of their sympathetic willingness to co-operate and make this an outstanding occurrence in the city's history. But they look to every Catholic to enter into the spirit of this celebration with an earnestness, a whole-hearted and self-sacrificing devotion that will be inspiring and edifying to his neighbors not of the Faith. For even those having only a cursory and rudimentary knowledge of the Church and her teachings know that the reason of all our liturgy and ceremonial, the corner-stone of our entire belief, the greatest treasure we have on earth and the hope of all our reward in heaven is centred in the Consecrated Host which comes down on our altars and dwells in our tabernacles. And so it behooves every one of us, rich and poor, young and old, great and lowly, to put his house in order for the coming of the King. To each one of us Christ's words are again addressed: "Zachaeus, make haste and come down; for this day I must abide in your house" (Luke xix, 5). All that we can do to bring about the most glorious welcome to the Sacramental Son of God should be our willing and spontaneous contribution, no matter how lowly our station in life may be.

But there is one duty that we all share equally, one tribute to which we all can and must contribute, if we do not want to feel ourselves

strangers in our Father's House and in the family of the faithful on the eventful day when Congress opens next June. As the head of this great Church, as your leader and spokesman, I offered to God and promised to His Vicar on earth, our Holy Father, for his particular intention, one million communions on the Sunday morning the Congress opens. And then I had in mind not the Catholics dwelling elsewhere, not the strangers within our gates, but every soul in this city and diocese who lays claim to the Catholic name and professes adherence and obedience to the Catholic Faith, even of those who have been none too fervent in the past; yet on that morning we hope and pray that none will be absent from the Eucharistic Banquet, no one will decline to personally welcome God's divine Son in this way, not one will be an absent prodigal when the whole Catholic family gathers about the Holy Table to partake of the Paschal Lamb Who takes away the sins of the world. If we succeed in doing this, we shall accomplish what no people have ever done before, we shall have offered the Eucharistic King a tribute such as all the glory of the pageantry, all the splendor of the ritual, all the eloquence of the many discourses cannot produce. Who knows whether our unified gift of a million communions, rising

like a vast cloud of incense to the throne of God, may not bring about a great change in the world's events in the years to come; for I know what is in the Sovereign Pontiff's mind, and how stupendous the grace is which he hopes to obtain by our gift of a million communions in one day.

This, then, dearly beloved, is the purpose of this message of mine at this Christmas Season to the great people confided to me by God. After all, the message is not a new one, nothing novel in the Church's history. As the Lord comes down in glory on our altars in a few short months, the word that goes out to you is the same as the Angels chanted on that Christmas night when He came down poor, humble, obscure into the stable at Bethlehem. It is the same word that the children's voices sing in our churches and our homes at this holy Christmas time. It is the same message that I hope and pray may greet you and me when we open our eyes in eternity: "Come all ye faithful, joyful, trumphant, let us hasten to adore Him, our Lord and our King."

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WELCOME TO CONGRESS GUESTS

At the Coliseum, Chicago's great convention hall, on the occasion of the civic reception to Cardinal Bonzano, Papal Legate, the Twenty-eighth International Eucharistic Congress, June 18, 1926, Catholics of Chicago are reminded by Cardinal Mundelein of their privileges as hosts, are urged to edify the visitors by their conduct and devotion.

Today the Catholic people of Chicago are the hosts of their fellow-citizens in the United States and of their brethren throughout the Catholic world. They count it a great privilege to have their city chosen to be the stage where the wonderful pageant of the Eucharistic Congress is to be held. They realize that it is not because of special merits or virtues on their part that this privilege is granted them, but rather because Chicago has become the transportation centre, and perhaps the geographical centre of this country. And while this greatest religious demonstration this country of ours has ever seen takes place in Chicago, yet we are acting simply as the representatives of our Catholic brethren of America, and the Congress belongs as much to them as to us.

And because it is their celebration as well as ours, we cordially welcome them to Chicago, we

want them to feel that here they are among their own, that we are glad to have them participate with us in this great reception we are tendering to Jesus in the Blessed Eucharist, not to make it merely a tribute of a city or a diocese, but a united offering of gratitude, of praise and of propitiation to the Son of God on our altars from the Catholic people of this Western Continent. Not merely in my own name, but as the spokesman and representative of more than a thousand priests and a million people do I bid a hearty welcome to the prelates, priests and people that come from every section of the United States to help us make glorious this first formal triumphant entry of our Eucharistic Lord and King into any city of this country of ours.

We welcome too the presence, the good will and the co-operation of our fellow-citizens who are not members of our Faith or children of our Church. One of the principal purposes of the Congress is to bring the doctrine of the Church and the reason of our belief in the Real Presence to the notice of those outside the Church as well. And it is our hope that the splendor of the ritual, the eloquence of the discourses and, above all, the fervor of the faithful will leave a lasting impression on the millions of onlookers who as yet are not of this Fold. Even more,

we hope that the blessings which the Lord will scatter with lavish hand at such a time of grace will fall on them and their homes even as on us.

Lastly, the stranger within our gates, those who have come from afar, some from far-distant lands, our hearts and homes are opened to them. Whatever may be the country from which they come or the tongue they speak, they are children of the same Father; they are of the household of the Faith; they have come to pray at our altars, to join with us in honoring the Son of God as He has rarely been honored by a people before. While they are with us, may they enjoy the warmth of our hospitality, may they be edified by our conduct and devotion, and when they return home, may they bring with them and diffuse everywhere the kindliest memories of the days they spent in our midst during the days when the Eucharistic Christ *"pertransivit benefaciendo et sanando omnes."*

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MESSAGE OF THE EUCHARISTIC CONGRESS

In Holy Name Cathedral, Chicago, on June 20, 1926, the opening day of the Twenty-eighth International Eucharistic Congress, on the occasion of the formal reception of the Papal Legate, Cardinal Bonzano, the Cardinal-Archbishop of Chicago delivered the following message broadcast over the radio.

Two and a half centuries ago the first white man, a French Jesuit priest, Father Marquette, landed on the banks of the river, but a short distance from here. His first act was to erect his altar, celebrate Mass and give Holy Communion to the companions of his journey. A city, whose first conscious breath, whose very moment of birth was thus consecrated by the mystery of the Holy Eucharist, seems justly to have been preordained in God's designs to be the site where the first public demonstration of love, loyalty and adoration to Christ the King in the Eucharistic species, by the faithful of the United States, takes place on their own soil.

A Gospel story is being repeated here today. We all recall how on that morning more than 1900 years ago, Jesus of Nazareth, having come across the sea of Galilee, stood on the shore and

astonished the multitude by His declaration of the Eucharist: "I am the living Bread which came down from heaven." So too this morning, on the shores of another inland sea, the same Jesus of Nazareth appears here in the midst of His apostles, His disciples, His followers. But how changed the scene! Since then Pentecost has come and with it the guidance of the Divine Spirit in the Church. His apostles, not now simple fishermen still casting their nets in the sea, but the bishops of His Church, come from all parts of the world, representing great congregations of millions of believers. They are gathered again about the Master to refresh their spirit during these few days, when they feel as close to Him as did their predecessors then in the Cenacle. His disciples, no longer a pitiful few, but many thousands of His priests, consecrated for all eternity to His service, their hearts even now burn within them, for when the morning was come, again Jesus stood on the shore. But not ignorant are these like the disciples of old, when, holding in their hands the Host whose real substance had changed at their command, their hearts cried out with the beloved disciple: "*Dominus est.* It is indeed the Lord."

This morning a great multitude is stretched here at His Feet, greater in numbers than all

Judea held; not only the dwellers of this, one of the world's giant cities, but added thereto the thousands, the tens and hundreds of thousands of strangers within our gates, who have come from the north and the south, the east and the west; who have come in ships and trains, in cars and on foot to see and hear the Master even as then. Again they form three great camps. There are those who will not believe, who like the Jews of old "strove among themselves, saying 'How can this man give us his flesh to eat?'" Even as then, there are those who shut their ears and will not hear; again there are those who, having heard, turn away and harden their hearts; those who have not known, those who would not hear, those who did not care.

Then there are others, the lukewarm among His own followers, those who murmured, if not in words then by their deeds they too object: "This saying is hard and who can hear it?" But as the years pass by and real education marches on, the doctrine of the Eucharist is perhaps not so hard to believe as in the days of the Savior. To those who would reject it today, it is not so much an offense to their reason as it is a reproach to their conduct. Indeed we who have seen the signs and wonders of science in these latter years, we have no reason to turn away like

the timid disciples of old: "This saying is hard, and who can hear it?" A great wheel nearby swiftly swings into motion, its many turns cause barely a hum on the quiet air; yet many miles away from here, in eastern and southern states, great cities suddenly change night into midday by the brilliance of the light that is generated in that wheel, entire structures are warmed by the heat it creates, long trains of heavy cars are moved swiftly by the power it produces. This morning, even as I speak, I face a small metal box before me, and not merely thousands but perhaps even millions from ocean to ocean, the length and breadth of this land, may hear clearly and distinctly each syllable that falls from my lips, as clearly as do those within these walls. Why, even as late as the years of my childhood, wonders such as these were unheard, undreamt of; indeed to have spoken of them as possible even, would have met with derision and incredulity. Who will honestly say, in the face of wonders such as these and the many others science will yet produce, that to the God Who has buried such wondrous things in our universe, that to Him the miracle of the Eucharist is impossible, that He Who can multiply the flames of light and the sounds on the waves of the air by millions, that He cannot cause His real Body and

Blood to come down on thousands of altars at the call of His priests, and be taken under the cover of bread as the food for the millions of His children into their souls.

And now we come to the last group, those who have heard and have believed; those to whom the Bread which cometh down from heaven has become the food of their souls, the source of their strength here and their hope of happiness hereafter; those to whom no longer the Savior says "Will you also go away?" for doubt and hesitancy find no place in their hearts. And how their numbers have grown! No longer the fearful handful, they are become like the sands on the seashore in numbers. Gathered here today by the shores of another sea, in a newer land, in one of the youngest cities of the world, we are here to make our profession of faith in the doctrine of the Blessed Sacrament, to profess before our brethren and before all the world our deep-seated, unshakable faith in the Real Presence of Jesus Christ on our altars; our unfaltering loyalty to the cause of a Lord and Savior Who chose so beautiful and consoling a method of continuing His presence and help with His children; our heart's best love to the God Who so loved us that He not only died for us, but left us His Body and Blood to be the

strength and nourishment of our souls; our undying gratitude for a gift so great which man could not conceive and only God could bestow; our hope and expectation of a happiness hereafter of which the Eucharist is the foretaste and the pledge.

When a powerful king of old came into his dominions, the heads of all the states and the chiefs of the tribes that owed him allegiance would gather to greet him, would come with many retainers and precious gifts to give testimony of their loyalty and allegiance. Today Christ, the King of the world, clothed in the white garb of the Eucharistic species pays His first ceremonial visit, makes His first triumphant entry into a city of the United States. Until now He has been imprisoned in our tabernacles, kept on our altars, closed in our churches. But now we bring Him forth, do Him royal honors, bear Him in triumph midst the multitudes, proclaim publicly our loyalty, profess our faith, pour forth our adoration, present our petitions, offer our love.

And as the youngest daughter of the great Catholic family, with all the enthusiasm and energy of youth, we proposed to make this our feast day a memorable one; we have planned and labored without ceasing for many weeks; we have sent forth the call to the children of Holy Church

the world over, we have asked them to come and with us honor the Son of God as He has never been honored before in this new land of ours. And behold they have answered our call, and from every land under the sun they have come, the greatest and the poorest, the prince, the prelate, the priest and the humble pilgrim. No king on earth, no emperor of Rome was ever honored as Jesus Christ is honored today in the city of Chicago. The greatest figures in His Church today are gathered here, the primates of its oldest daughters, the highest representatives of the foremost Catholic nations in the world, France, Spain, Hungary, Austria, Bavaria and Ireland. Here are the highest ecclesiastics of the farthest eastern continents of Asia and Australia, bishops of South and Central America; here are gathered the faithful with their priests and bishops from every city and diocese of our own country and our sister Church of Canada, by tens and hundreds of thousands, forming the greatest Catholic congregation ever gathered in one place in many years. Nor are we deprived of the presence of the head and father of this great Christian family. His thoughts, His prayers, His heart are with us this morning. But this would not content Him. From the very side of His throne He sends us one of His most

trusted counsellors, one bound to us by many ties, to represent Him here, to preside in His name and by His authority over these gatherings and conferences, to become the spokesman for all of us, even as did Peter of old, and in our name to again answer the Eucharistic Christ: "To whom shall we go, O Lord; Thou hast the words of eternal life?"

We are all here, this gigantic and yet representative congregation, to show our allegiance and pay our homage to the King of Kings and Sovereign of all created things and Judge of the Universe. Nor have we come empty-handed, even as of old we have brought our precious gifts to Him; even from those who could not come, in distant lands and nearby towns, the faithful in every station, the great and the lowly, the old men and the little children, all unite with our own people today in the greatest tribute, the richest offering, the most acceptable gift of a world-wide general communion, rising like a vast cloud of incense to the throne of God as a united prayer for the intention of our Holy Father, this day. Surely not all the gold and jewels of the universe would prove so pleasing in God's sight as this mighty oblation of contrite and loving hearts opened to receive the Bread that cometh down from heaven this day.

During the coming days great scholars and renowned orators will discuss this great doctrine of the Church in learned phrases and eloquent periods. The liturgy of the ages will be brought forth in all its splendor of music and vestments and ceremony to enshrine for public worship this greatest mystery of the New Law. The voices of the giant choirs of children, of men and consecrated women will be lifted up to glorify this Treasure of our Faith. But this morning at the very opening of the Congress, before this great assembly of spiritual leaders of the world, of bishops and priests from every corner of the earth, of the greater assemblage that, unseen to us, is listening from without, to whom the tones of my voice and the words from my lips are carried on the very waves of the air; on behalf of the great people entrusted to me by God, as our welcome to Jesus the Guest of this city today, bowed down before this altar, and with the humility and simplicity of a little child on its first communion day, I now renew our solemn profession of faith.

We believe that behind that Tabernacle veil, under the species of bread there is the Flesh and Blood, Soul and Divinity of Jesus Christ, the same Christ Who came forth from the womb of the Virgin Mary, Who hung on the cross and

died for our salvation, the same Christ Who on the last day shall sit in judgment on us, the same Christ Who shall be the joy and glory of the Saints in heaven for all eternity. We believe that it is Jesus Christ, the Son of the Eternal Father and the Son of the Virgin Mary, Who in a short while, when the little bell tinkles, will come down from heaven at the wonder-working words of the consecrating prelate, that He came down on thousands of altars throughout the world in the sacrifice of the Mass and into a million hearts in this city this morning in Holy Communion. We believe that this Sacrament is both a miracle and a mystery of God's love for us; man's greatest love is to lay down one's life for a friend; it was possible only for God to remain a constant prisoner of love and to give Himself, His very Flesh and Blood to be the food and nourishment of our souls, not once, but always until time should end.

Dearly beloved, no time in the memory of man was more appropriate for this world-wide demonstration of faith and love to our Hidden Lord and Savior than the present. Never was the human race more in need of the lavish grant of His helps and graces than just now. We find the world slowly, painfully recovering after the greatest war in history. The wounds then inflicted are still raw and bleeding; the old feelings of strife and

suspicion are still rankling in the breasts of peoples who ought to be neighbors and friends. Remedies of many kinds have been proposed and applied, but all have proven ineffectual. Man-made laws and leagues have not brought about betterment of relations between individuals or nations. The governments of the world seem to be just blundering along, turning everywhere but in the right direction for leadership and guidance. The real remedy lies in a return to God. And, astonishing though it may seem to unbelievers, this is best accomplished by the worship of Jesus Christ in the Eucharist.

For look at it as you will, the evils of today come from an absence of charity, an abnormal love of self, a lack of consideration for others. But this Sacrament is the living monument of the greatest, purest, most divine love, such as only God could establish, the very immolation of self for others. Where could our people better acquire that same spirit of charity than at the foot of this altar, in the presence of the Sacred Host, in the very reception into their hearts of the Bread from heaven in the Eucharist? What more salutary aid could we bring, what more efficacious help for the welfare of the world, for peace and concord among rulers and peoples, for lasting harmony and increasing good will among

the countries, at home and abroad, than the more than million communions offered up in unison this morning for the special intention of our Holy Father and for this very purpose! What more welcome gift to our beloved country at this time than this awakening of religious fervor, this spread of lofty idealism, this kindling of Christian charity in our communities, this spirit of brotherly good-will and neighborly helpfulness so manifest at this time, which, like a gigantic mission, has been calling sinners to repentance and all Christians to a betterment of their daily lives!

To the multitude of earnest, honest souls outside the Church, this Congress too has its message. Far be it from us to look upon it as a demonstration of our strength and numbers. Little would it avail us were it to vaunt our superiority and our own glory. Rather it is our hope that the example of our vivid attachment to the Holy Eucharist and our evident appreciation of the gift that is ours therein, may encourage them to learn for themselves of this marvellous condescension on God's part to us humans. There are so many restless and unhappy souls in the world about us; the mass of wrecked homes, the great numbers of bleeding hearts, the growing disrespect for law and order—all point out to

us that there is something wanting in the life of our people today.

May it not be that the banishment of the supernatural, the gradually vanishing figure of the real Christ, the God-Man, the Divine Teacher, the Lawgiver, the just Judge of the Universe, His removal from the school, from the fireside and the hearts of men is the underlying cause. Here in the Eucharist He stands forth, not as a myth, not as a hero in a fairy-tale, not as a great figure that exists only in history, but as a definite, positive, living figure, really existing now, even as you and I. To these searchers after truth we offer no arguments, no proofs of this Real Presence. Our poor little finite minds stand bewildered before the greatness of this miracle of divine love. They must do even as we, bow down in humble, unquestioning belief in this truth which surpasses all human understanding, and, together with Peter and his successors, cry out: "To whom shall we go, O Lord; Thou hast the words of eternal life? And we have believed and have known that Thou art the Christ, the Son of God." Then they will learn, even as we have, how this Bread that is come down from heaven becomes the protection of tender childhood, the safeguarding of youth, the strength of womanhood, the purifying force in manhood, the

inspiration of priesthood, the consolation of the aged, our nourishment in life, our comfort in death, our reward in eternity.

And for us who are of the household of the Faith, to whom God has given the priceless gift of being numbered among His children, who have so often been warmed and comforted and strengthened by His sacramental presence, our fervent prayers for ourselves and those dear to us is, that when death lifts for us the white shroud of the Eucharist, we may continue to praise and worship, face to face for all eternity, the same God, Whom on earth we adored in the Sacrament of the Altar: *"Adoremus in æternum Sanctissimum Sacramentum"*—O Sacrament that we adore, make us love Thee forever more.

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THE EUCHARISTIC CONGRESS MOTION PICTURE

The Cardinal tells his people, November, 1926, how one of the main purposes of the Congress—to bring a better understanding of the doctrine of the Holy Eucharist to all the world—was accomplished through various means of publicity, in particular through adaptation of a most popular method—the moving picture.

REVEREND AND DEAR FATHER:

When the Twenty-eighth International Eucharistic Congress was assigned to the city of Chicago, we were told that one of the main purposes of the Congress was to bring a better understanding of the doctrine of the Holy Eucharist, not only to the children of the Church, but to those outside the Fold as well. This we have endeavored to constantly bear in mind and as a result we have employed the various means of publicity, as they have never been made use of before, to carry to the very ends of the earth the tidings of Christ's Real Presence amongst us. Posters in countless places proclaimed the purpose of the Congress; the newspapers of the world in thousands of columns carried the faithful and sympathetic descriptions of every happening of the Congress, and the many discourses were broad-

casted by radio to the most distant points on our Continent.

But there remains one recent invention of science that has won popular favor perhaps more than all, that is bound to become a most powerful agent for good or for evil; and had we failed to use it, we should have convicted ourselves either of culpable oversight or deliberate neglect, for the moving picture is the best possible avenue of present and future publicity, of carrying the message of our Congress, not only to those who could not be present in person, but even to future generations as well. Without it, perhaps a half a million people might be present and witness the events of the Congress: with its help, however, millions at home and in other lands might become actual spectators, and live over again, even as though they were present at the stirring incidents of the Congress, and carry away a deep inspiration from the presentation on the screen of this greatest religious demonstration of our century. Accordingly, we have arranged for as careful a photographic record as has ever been attempted since this invention has been perfected. A dozen of the most skillful cameramen in their craft were employed; many thousands of feet of pictures were taken; nearly four months of continuous labor were needed to prune and select from the

almost endless inches to make a telling and consecutive story, and men who were the acknowledged leaders in this novel industry were brought in for the final decision. As a result we have today what has been pronounced by experts to be one of the most wonderful, entirely unique and marvellously interesting pictures ever produced, —a faithful record of the events of the Eucharistic Congress and as absorbing and compelling a picture narrative as has ever been thrown on the screen.

It comes to Chicago on Sunday, November twenty-first, at the Illinois Theatre, on Jackson Boulevard right off Michigan Avenue. It will remain there four weeks, and there will be two performances each day, one at 2:30 in the afternoon, the other at 8:30 in the evening. There is no need, I trust, to impress on the clergy the duty of interesting their people and of encouraging all to see the picture, both for its own worth and for the pleasure it will give them, as well for the reason and purpose of showing it, namely to refresh the memories of those who witnessed the Congress and to bring the picture and story thereof to others who could not come. We want as many as can to see it, and especially the children, that they may afterwards better remember it—a picture presentation is so much more vivid

to them. For that purpose the different pastors might try to arrange as soon as possible a special afternoon and take a sufficiently large block of seats for the children of their schools, and incidentally, permission is herewith granted for the Sisters to accompany their pupils on this occasion. In like manner, the members of the Holy Name Society or other Church organizations, might reserve long in advance a portion of the theatre for themselves and the members of their families, as a sort of parish outing.

It might be well too to inform the clergy for their own information that the picture is the sole property of the archdiocese, and the Church alone is financially interested in this venture. The preliminary expense has been heavy, but should it prove successful, as we hope, the diocese will profit thereby. On the other hand, should it fail to succeed, and with our usual optimism we do not anticipate this, then we must bear the cost, which, even in this case, is justified in carrying this message and mission of the Congress in this novel and modern way. Kindly direct all inquiries to the Twenty-eighth International Eucharistic Congress, Cathedral Square, even as before.

Group Six

MISCELLANEOUS

tings of old, was slowly but surely becoming a memory. Particularly was this so in the Carolinas, where, when the war had ceased, the boys in gray returned to their homes, and like good sportsmen pocketed their losses, settled down to their former avocations in life and looked on with cool friendliness while the new blood from the North and from the world across the sea was being infused into the life of the Southern people. It was just at this time that it was deemed wise to divide the Church of Charleston, which, while not powerful in numbers, was extensive in territory. It was thought with the advent of a resident bishop, endowed with vigor and zeal and prudence, the growth of the Church of North Carolina must necessarily be aided. But to fill that position it needed an exceptional man, a man of splendid courage, of apostolic zeal, of kindly heart. And they had found him, God's hand had pointed him out, the cleric who was to undertake this difficult work, to be the pioneer bishop of North Carolina. And on this summer morning fifty years ago, we find him kneeling in the sanctuary of the venerable Cathedral of this See and receiving episcopal consecration from that Archbishop of Baltimore whose chaplain until now he had been, whose successor he was later on to be.

A half century has gone since that event, and

we are here to commemorate an occurrence extremely rare, the Golden Jubilee of an Episcopal Consecration. And today we have come from every portion of the country, from the Atlantic to the Pacific, from Canada even to Mexico, and from the steps of the Pontiff's throne, from every station in life, bishops, priests and people, to do honor to one to whom honor is eminently due; to pay our tribute of affectionate praise to the one who, by virtue of his personal fitness rather than by the position of his See, has become the Primate of the American hierarchy, and who by the love he has shown and the services he has rendered to his country in times of war as well as those of peace, has enshrined himself in the hearts of his countrymen as the first citizen of the land. And it seems to me that when one has been chosen, even as I have, to be your spokesman, it is not my duty on a historic occasion as this, or before such a notable gathering, to simply rehearse for you the many happenings of these fifty golden years of such an active life, but rather to tell with as few words as possible, and to paint with a small number of broad bold strokes and to crowd into the briefest period of time the outlines of those marked, those particular and personal traits that have made of him an eminent churchman and distinguished citizen. Let me then from

the many achievements of a really great life, select and show to you just a few, especially those which have made him stand forth in the vision of all the people and by which he has aided the growth and moulded the future of the Church in this country, more than any other man we have known. And it may be that before I end, it will have become clear to you that here indeed was one, who, like the Good Shepherd of whom the Lord spoke, saw the danger coming to the flock even when they remained unconscious of its nearness, and was ready to sacrifice himself, if need be, to drive the danger away.

But before we discuss these greater undertakings for the good of the Church in America, which God's providence had in store for him, let us just glance at those first years of his episcopate. There is one, however, who has described this period better than I can, one of his own clergy, a priest of the Carolinas, and in these words: "When he was consecrated for the Vicariate in 1868, he found only two or three priests, about the same number of humble churches and a thousand Catholics scattered at different points, all over North Carolina. The amount of labor he was capable of accomplishing was incredible. He travelled night and day and by all modes of conveyance. He knew all the adult Catholics in

North Carolina personally and called them by name. He administered the sacraments in garrets and in the basements of houses, preached and lectured throughout, always ready and prepared for every emergency. He opened a school and taught therein, conducted a written controversy, wrote elegant pastorals and the most practical and least offensive doctrinal treatise that appeared within the century. He received many converts into the Church and entire congregations, ordained some dozen zealous priests, erected a half dozen new churches and opened several schools. It is evident that this vast amount of labor, signally blessed by God and performed within so short a time, could have been accomplished only by a man of prayer and a devoted servant of Our Lord." I do not remember to have ever read a finer tribute paid to a bishop than this, and yet it was written more than forty years ago, and forms but the promise and the prophecy of the greater work that lay before him, and for which these pioneer days formed just the novitiate.

For the mission the Lord had mapped out for this youthful prelate was not to be confined within diocesan lines. In this newer land of ours he was to be a leader, a force and an inspiration to the Church which was still in its childhood when he

came to Baltimore as the Metropolitan. Great problems were beginning to face the Church in this country, and even greater ones were developing for the future. Our Catholic people were coming from many lands and were of many races. Some of them had come from parts of the Old World where the Church was a state institution, others from countries where the ancient Faith was despised and the practice thereof hampered or even forbidden. With us neither condition prevailed. Here the Church was not favored, neither was it oppressed. Our fathers who built this republic made it a Christian nation, but they gave preference to no church and no creed; they left that to each man's conscience; for his method of worshipping his Creator he must answer to God, not to the State. And the Catholics who flocked to our shores, strangers in a strange land, naturally looked to their priests and these to their bishops for guidance, for direction, for counsel. If the bishops fail to lead them, then others unauthorized, often self-seeking, unscrupulous, will talk for them and to them, bring discredit and ruin upon them, and eventually upon the Church, causing often the loss of many souls. For the same reasons there had to be unity, conformity among the bishops. There had to be a national leader, someone to whom the bishops themselves

might look for a word of guidance, someone whom the authorities of the land might recognize as our chief, our spokesman, an unofficial perhaps, yet universally acknowledged national Catholic leader, the *primus inter pares* amongst us. And to Cardinal Gibbons God had given the qualities a church leader needs. It would be idle for us to discuss at any length what these qualities should be: the manner in which he took advantage of the opportunities that presented themselves and overcame the difficulties the Church here had to face is the most convincing evidence that he possessed those qualities of mind and heart that lift a man above his fellows, that make him a leader among his own kind.

He loved his Church with the devoted love an affectionate son bears his mother. Whatever touched its honor, its progress, its well-being, concerned him even more than his own welfare. That same zeal he showed in the early days of his episcopate for the spread of God's Kingdom became even more intensified as the years went on. He very early in life foresaw the remarkable growth of the Church in this country and he was constantly on guard that nothing might retard it. He was ever solicitous for the oneness of the American Church, he was fearful lest its peace, its progress, its unity be disturbed by sectional

disputes, by questions of language and customs or by men's personal ambitions. He opposed any movement, any division, any alliances that might make it appear alien to the country. It was never in his design that the love a man bears for the little green spot where rests the cabin in which he first glimpsed the light of day should be plucked from his heart, or the sound of the speech that fell from his mother's lips should be banished from his hearing; but he was solicitous that others might not use these as means to further their own ambitions or that crafty politicians abroad employ them as avenues for alien propaganda. Had he lacked the leadership or encountered failure in his efforts, perhaps today the Church might be regarded with suspicion by our countrymen, parish be leagued against parish, diocese differ from diocese, and for that very reason entail a great loss of souls, be open to the charge of disloyalty instead of being, as we are, a united people, who form the very right arm of our Government, in harmony as never before with our fellow-citizens in these epoch-making times.

There appeared another problem, fraught with great danger for Church and for State. A time had come when the industries of the country were being developed on a large scale. This brought with it vast combinations of capital and

consolidations of smaller concerns in order to produce richer returns. At the same time immigration, which brought increased supply of laborers and mechanics, grew like the incoming tide. The newcomers were ready to underbid the workmen in possession and, on the other hand, only too often did the flood of gold harden the owner, the employer, the capitalist's heart and, Midas-like, petrify the affections of his soul and the promptings of his conscience. There came then the clash between labor and capital. It was then that the workingmen banded together to protect themselves against both the rapacity of some employers as well as the encroachments of imported, unskilled and cheaper labor. These combinations were looked on with suspicion in some quarters; indeed elsewhere had already been condemned by Church authorities. But Cardinal Gibbons never lost sight of the fact that our Church is essentially the Church of the poor. He became the workingmen's advocate. He shielded them and their organizations from any condemnatory sentence. What is the result? The labor unions are by no means perfect. But neither is any other human combination. Yet no fair-minded man will deny that more than anything else they have obtained for the laboring man a living wage; they have helped him to rear his family in decent

surroundings and enabled his children to aspire to higher and better things; they have helped to make the toiler a contented factor in the community. And there is more than a mere possibility that had His Eminence lacked courage on that occasion when he championed the Knights of Labor, or failed in his mission, not only might vast forces of workingmen have been estranged from Mother Church, but today, instead of being in harmony with the country in its hour of peril, as they have been, they might be allied with those anarchical forces that have so long and yet ineffectually striven to fasten themselves to labor and make it disloyal to Church and State.

Next, the constant effect of his personality in the Church as well as out of it. No man exerted a kindlier influence over the American nation; no man was ever so intent on and so successful in uniting our people; no citizen did so much in half a century to promote a spirit of tolerance and good will toward those separated from him in matters of faith; no one labored harder, more hopefully, more constantly than he to bring about the fulfilment of that wish, so dear to the Sacred Heart of the Master and which is so lovingly expressed in the words of the Good Shepherd: "And other sheep I have that are not of this fold; them also I must bring, . . . and there shall be

one fold and one Shepherd" (John x, 16). And yet nowhere will you find that to do so he sacrificed any part—no matter how small—of our Christian heritage. Like many others, how often have I not riveted my attention to some polemic treatise and when I had finished reading, I wondered whether it accomplished anything at all! How often have we not listened to pulpit orators flagellating us for some evil of the day and at the end have them fail to suggest a remedy for it, or at best an impracticable one! In neither class do we find His Eminence. Always optimistic, never depressing as a preacher, always kindly, never forgetting the consideration due to his hearers or to himself as a gentleman, do we wonder that his audience is never a hostile, never an inattentive one? And probably no other religious book in our language has had so vast a circle of readers as his *Faith of Our Fathers*. It has been read by the great and the lowly, by the saint and the sinner, by Catholics, Protestants and Jews. I have heard unlettered converts spell out its teachings, and great theologians enthuse over its explanation of Christ's Virgin Mother. Simple in language, limpid in style, direct in its appeal, it has been to countless earnest, erring, truth-seeking souls like a hand reaching out in the darkness and leading them into the light.

Only the Recording Angel can tell to how many it has brought quietude and certainty, to how many it has pointed out the road that leads to the *"via, veritas et vita,"* the way, the truth and the life.

There would be something lacking in any discussion of the Cardinal and of his life that did not touch on his love for Catholic higher education. It has long been a matter of pride with him that nowhere in this country are so many young men prepared for the Holy Priesthood as here in his diocese, and it has been a matter of satisfaction to him and of grateful memory to them that many hundreds of American priests received from his hands their priestly unction. And the friends who are nearest to him and who enjoy his confidence will tell you that no institution in his diocese or elsewhere is as dear to his heart as the Catholic University of America. Other names were associated with his in its inception and its foundation, but none other can be placed with his in its growth and progress. From the very beginning he has watched over it with a father's vigilant care. He was its loyal protector in some of its sunless days of the past and today its assured position in the world of science and of letters and its fearless championship of the doctrines of the Church have become the consolation of his

shortening years. He planned it as the capstone, the completion of our Catholic educational system; it will remain as a monument of his inspiration, his faith, his perseverance.

Would you have another instance of his influence and the results thereof? They tell us that republics are ungrateful, but I trust our Republic will ever remember the help the Church and its leaders extended to it in those dark and uncertain days in the war's beginning. When there came the declaration of war from Congress and the President like a signal of danger into our crowded cities in which fully one-third the population was yet foreign in its customs and its language, at a time when the world at large thought us a house divided against itself, when it was a question even at home whether the melting-pot had not proved a failure, coming after a period when unbridled criticism of authority had been allowed to run riot in the land, it might have proved little short of disastrous, if the bishops of the Catholic Church had wrapped about themselves the cloak of silent neutrality. But they realized that a grave crisis had come in the history of this nation and that the freedom which the Church had here enjoyed was intimately bound up with the liberties of the country. And so with a wholehearted and unprecedented enthusiasm they threw

themselves into the work of helping their country, and at its service they placed our well-knit, disciplined organization, and as a result, at no time and nowhere did the aid of the Church prove of such benefit to those who must lead and guide the people in critical times like ours, as here and now in these United States. We are proud of the record we have made in these times of our country's need and peril. We have not burdened our Government and its statesmen with our advice, nor have we hampered them by our criticism; but we have chiseled the story of our patriotism so deep in the granite rock of history that neither the acid bite of bigotry nor the gnawing tooth of time will ever eat it away. But perhaps our duty might not have been marked so clearly or our record quite so brilliant had we been guided by a leader less efficient, less respected, less patriotic than Cardinal Gibbons. There is a scene that will ever remain pictured in my memory. But a few days after Congress had declared the country to have entered the world's greatest war, the archbishops of the country had gathered in the halls of the Catholic University. Some of them had come thousands of miles, some had entered only a few moments before; the opening prayer had just been said when the presiding prelate arose, his frail figure

erect, his eyes glowing with enthusiasm, and clear as a clarion call there came from the Cardinal Archbishop of Baltimore the first words: "Gentlemen, I believe it is our first duty to send to the President of the United States a declaration of our loyalty and love for our country and the pledge of our own and our people's devotion to our country and our flag, now that we are at war." That was the spark that lit the torch of patriotism in every diocese of the country; that was the word of command that came from our leader and was passed all the way down the line; that was the message that conveyed not to the President alone but to the world at large the knowledge that the same love of country that animated a Carroll of Baltimore in the early days of our republic, burned just as brightly in the heart of his successor of today and in those who were his brethren in the hierarchy of the land.

And now, Your Eminence, most beloved father and friend of us all, on this wondrously beautiful autumn day in your life, what is the message I would bring you from the many friends who are gathered here to honor you and from the multitudes throughout the length and breadth of this land who are with us in spirit this morning; what is the golden gift I would bring you from them? What is the one great desire, the wish that

is woven into every prayer that they whisper for you today? Is it length of days? Long ago have you completed the space of time allotted to man. The friends of your youth are passed away; you have seen four generations come and go; not one of your brethren of the episcopate of fifty years ago is with us today. Your own prayer when you ascended the altar a short while ago, was that of a saintly predecessor, who many years ago, even as you, ruled a great diocese in another land: "Lord, if I am still needed for Thy people, I will not refuse the burden." Is it wealth and comfort we would ask for you? Why, for fourscore years you have spurned them; your home has been as plain and as humble as the dwelling of any laborer in your city; your fare of the simplest and most frugal; your needs most modest and exceedingly few; no, they would mean nothing to you. Is it honor and distinctions we would offer you? The honor that is yours today has rarely been bestowed on even the greatest of sovereigns. The Vicar of Jesus Christ on earth chooses from those about him the prelate that is dearest to him, bids him brave the discomforts of travel in war-torn Europe, the perils of the sea at this inclement season, the fatigues of a journey of thousands of miles, so that in person he might take part in your jubilee joy, and

bring to you warm from the Pontiff's lips the blessings and words of praise from the Father of Christendom. It is nearly thirty-five years since you received the highest distinction Holy Church can give to her sons, the Sacred Purple of a Cardinal of the Universal Church; and as for your own countrymen, why, no man doubts today that you are the first citizen in the land, and no living American has a more attentive and respectful audience than Cardinal Gibbons. Is it more power, wider authority? Those who but yesterday ruled with an iron hand, whose power was despotic, today are beaten into dust by those who had cringed before them, whereas you are lifted up to a pedestal high above us all by fifteen million Catholic hearts and by countless millions of others outside our Church because your rule over them has been one of fatherly love and kindness.

Is there anything we may wish for you, which you do not already possess, is there some gift of God we might pray for, outside the crown of eternal glory in the life to come, which would be for you and you alone? Ah, no! I fear that the wish that is born in our hearts and the prayer that rises to our lips is not an unselfish one. The grace we would ask for, means perhaps more for us than for you. It may be that at times your shoulders are bowed under the burden and your heart

yearns for the reward for which you have labored so long. In these times that try men's souls, perhaps you would there were another to bear the brunt of the attack you have endured so long. And yet, we would have you stay. We ask the Lord this morning to preserve you to us for years to come. In our poor human judgment, your work here is not yet done. The Church here needs you now as much as she has ever needed you. The priesthood of America needs you still, your brethren of the episcopate need you. For sixty years your priestly character has been beyond even a shadow of reproach; your charity has been as broad as the land; your zeal for God's cause sometimes greater than your physical strength; your love of country no man ever dared question; I repeat here solemnly the words that ten years ago I spoke in the presence of your Superior and mine, the saintly Pius X: "For us Cardinal Gibbons has been the *'Decus et ornamentum ecclesiæ'*—the distinction and adornment of our Church." In these days when all mankind is being convulsed, when the very face of the world is changing, when so many new problems are presenting themselves to us for solution, we, your brethren who are at the head of great churches and responsible for many souls, need your leadership, your wide experience, your clear vision,

your calm judgment, your broad charity to guide us and those committed to our care.

Our Holy Father needs you. At this time when in the council of nations the Holy See finds itself almost friendless, when the enemies of religion are striving to render even more unbearable the position of the Sovereign Pontiff, who, midst his many trials and sorrows, finds consolation and hope for the future in the growth, the beauty, the progress of America, the youngest daughter of the Church, where will he find an abler, a more ardent, a more influential champion than you, who for fifty years have been the staunch supporter of the Holy See and its rights. Finally, our country needs you. Now that the great war is over, problems affecting the welfare of millions, questions shaping the destinies of the world will face the leaders of our people. Who will be better and safer as an adviser, a counsellor, than you who have lived so long, who have witnessed so much, who have loved this land so well, who watched and helped it before, when it passed through the years of a like reconstruction. This then is our prayer: that you may still stay with us, even though evening is drawing nigh. And then, when in God's own time, there comes for you the night time when you may no longer work, when the Master Whom you have

served so well will have placed you with the crimson-clad heroes of Holy Church, with Charles Borromeo, with Peter Damian, with Bonaventure, in the *gloriosus apostolorum chorus,* the glorious apostolic choir, we who may be left behind will lovingly write your epitaph; not a voluminous history of your great achievements, not a lengthy recitation of your many virtues, just two words that will tell the story of your eventful life, just two words that will point out the things dearest to your heart, just two words that will best picture "one who after the service of God, has desired nothing so much as to serve his country," just two words *"Deo et Patriæ,"* to God and to Country.

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TRIBUTE TO THE SISTERS OF THE DIOCESE

The Sisters of the diocese gathered in Holy Name Cathedral for a Mass of Thanksgiving immediately after the Archbishop returned from Rome as a member of the Sacred College of Cardinals. The Apostolic Blessing was delivered to the assembled Religious by His Eminence. May 17, 1924.

My dear Sisters:

For me it is a real pleasure to see that the Sisters of the diocese have their own part in this historic celebration of the first cardinalitial appointment in the western part of the United States. Indeed it is just and fitting, for no one has helped more than they to bring this about. The generous, living, active Catholicity of Chicago is largely the result of their work. The flourishing condition of our seminary, notwithstanding the attractions and temptations of a great city, is the response to their prayers and the effect of their inspiration and tender solicitude. The reasons for that attendance and more the frequency of Holy Communion among men as well as women is due to the fact that they were taught their Religion in precept and example by the Sisters in our parochial schools.

I have never hesitated to give the credit that is due the Sisters for the rapid and healthy growth of the Church of Chicago wherever I have had the opportunity. To the Holy Father I spoke of their work, their numbers, their zealous activities, their self-sacrificing labors for everything that concerns Holy Mother the Church. To the head of the Sacred Congregation of Religious, who has care of them, I said that our women Religious were a constant source of consolation to me; that without them our progress would be halted and our work hampered; that anything we could do to improve their spiritual life, to render their work more efficient, to make their vocation attractive was not only advisable but almost absolutely necessary for the cause of Catholic education, the cause in which they are taking so great a part, and which, but for them, would languish and wither away. The opportunities do not occur often when a bishop can tell and the Sisters can hear what he thinks of them. Therefore, an occasion like this, to which they have contributed so much and which comes largely as the result and reward of their labors and sacrifices, is one that must bring joy and satisfaction mutually to themselves and to me.

Last week I came over on a giant steamer, one

of the largest and most wonderful that man's genius has yet produced. It carried a crew of a thousand men. On the top bridge stood a man covered with gold lace and decorations. Everybody bowed to him, he was in supreme command, his word was law all over the ship. But one day I went down into the bowels of the ship, among the engines and boilers and dynamos; here I found forty engineers laboring day and night in the fierce heat, mid the deafening noises, in the narrowest of spaces; and the thought occurred to me: these are the men who are really driving the ship ahead. That is very much like the Church of Chicago. I am the captain on the bridge, with the gold lace and the decorations. But the Sisters are the engineers in their classrooms, in their hospital wards, in their chapel stalls. They are driving the ship ahead. Yet in the providence of God guiding His Church, both of us are necessary for the work. I am on the bridge guiding the ship with my hand on the wheel, my eye on the horizon ahead; you in the engine room, in the stoke-hole perhaps, each contributing his or her share in bringing home to the eternal port the Barque of Peter with the precious shipload of passengers it contains.

Nor did I forget you Sisters at the tomb of the Apostles or in the presence of Christ's Vicar

on earth. But before leaving, I asked the Holy Father to bless our Sisters and their work. And he responded in the kindness of his great heart, and with the fatherly solicitude he has for all his children and particularly for the little ones,—for his voice sometimes breaks with emotion when he speaks of little children suffering or in want. And he commissioned me to bring you his own apostolic blessing, and to deliver it to you according to your own intentions, to bless you and your work, your communities, your classrooms and the children committed to your care and all of those near and dear to you. And that blessing I shall impart to you now, even as though the Holy Father had come to you, since you cannot go to him, and I give it to you as a precious remembrance of this occasion and as a promise of God's blessing on you here and hereafter.

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EXTENSION SOCIETY WELCOME TO THE CARDINAL

Among the features of celebration in appreciation of the Cardinalitial honor for His Eminence was a dinner given him in May, 1924, with two hundred persons, prominent in Church and State, as guests of the Board of Governors of the Catholic Church Extension Society.

How quickly time does fly. It seems but yesterday that I stood in this place and assisted at a dinner that became rather historic and world-famous. And those of you who were there, will remember that while the place looked more like a battlefield to which the invalided had returned after a speedy cure, yet the governor and the archbishop remained until the end. I made allusion at the time of the happy augury of Church and State remaining secure and imperturbed. The events of more than eight years have proven the truth of this augury. We have had several governors and various legislatures; a great war has come and gone; a new constitution for a while threatened and then passed down the horizon; conventions of all kinds were held and we have lived in peace and concord together. No other state in the union showed such harmony between

the civil arm and the ecclesiastical body; no noxious legislation was attempted, and on our part no special privileges were asked; everything proved the stability of our form of government and the adaptability of our Church to the customs, traditions and laws of this land.

All this time the Church flourished, our churches became more filled, our schools more crowded, our institutions more efficient, our people more prosperous. We did not find it necessary to enter into any bitter controversy with our Protestant or Jewish neighbors; we allowed no pulpit attacks on their churches, and yet no one found it expedient to tread on our toes or interfere with our rights. We have kept our nose out of politics, we have not attempted to lead any crusade of civic reform; we have left that to the good sense of the citizenship at large, pleading as an excuse that building up our own religious organization was job enough for one man. All this is said not to pat ourselves on the back, nor to elicit praise from our neighbor, for of that we have already more than our share and more than we have merited. But it is said in order to help the work of extension, in order to give an example of how the Catholic Church does behave in the centres where it is powerful and wields much influence.

Surely, of all places in America, Chicago is perhaps the most proportionately Catholic, and yet you gentlemen will bear me out that nowhere is the Church more highly regarded and its members more genuinely esteemed. I have ever maintained that such would be the case everywhere in this country, were the facts and circumstances better understood. But it is ignorance, not viciousness, that creates the anti-Catholic atmosphere. And for that ignorance we Catholics are largely to blame; we have done nothing to offset it. Our growth has been isolated; our people have gathered in the cities; we have neglected the rural sections. We have forgotten that it is the rural portion of the country that wields the influence in the central governments. But we are going to change that. Not right away, for Rome was not built in a day. But in a generation or two you will see a change. And Extension has taken the initial steps; first by building the churches, now by supplying the priests. The priests, American by birth, American by training, American in sympathy and action, will be the best harmonizing forces and agencies in places where now natives still bristle at the mention of the Catholic Church and look for the cloven hoof under the priest's cassock.

Those that know will tell you that I have ever

taken seriously my position as Chancellor of the Catholic Church Extension Society, for I have looked upon it not only as a movement to extend the Church and spread its message of civilization, but I have likewise regarded its mission as one of bringing peace and concord and understanding among our fellow-citizens of every church and creed. For that reason, if the work of Extension has prospered in these last years, I am rather proud of the part, even though it was a small one, I have had in helping through it my Church and my country as well.

At the same time, I would give public testimony to my own appreciation of the part the people of Chicago have played in this movement. The active material aid on the part of the Catholic portion; the interest and sacrifice of their time and comfort on the part of commercial and professional leaders on its directorship; finally, the good-will and co-operation rather than toleration on the part of the non-Catholic portion of our citizenship have given a splendid impetus to this work. And in very truth I believe there is no movement that will do so much to bind our country together, to bring real brotherly love and family harmony into this youngest and greatest of the nations of the world than that same fair, tolerant public-spirited attitude towards a religious

movement of this kind, as has been exemplified in Chicago in these recent years.

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A CATHOLIC COLLEGE FOR WOMEN

Urging sympathetic co-operation with the movement for a Catholic College for women in Chicago, the Archbishop, in 1920, addresses a letter to all pastors in the diocese, pointing out how much good the new institution will effect among the people.

Reverend and Dear Father:

The state-wide campaign to aid the erection of the Catholic College for women in Chicago will begin in this city on Sunday next. The organization of women in charge of the "drive" has been perfected and their plans for the movement completed. You will remember that at the last diocesan retreat I asked the pastors to lend encouragement to this praiseworthy undertaking by making a sympathetic announcement to the faithful of their congregations at the opening of the campaign.

And I would ask them to lay particular stress on the fact that perhaps nowhere in this country is there a Catholic college that will do just the work that this institution is intended to do. Else-

where there are colleges for women, but practically all of their students are residents or boarders. As a result, the cost of a college education for the daughter is beyond the means of the ordinary Catholic family, and we have a comparatively small number of girls and women attending the Catholic colleges of the United States. But the principal reason why I have asked the Dominican Sisters to transfer in its entirety an already established college to Chicago was to provide a day college where girls of intellectual promise but of limited means might have the opportunity of attaining a cherished ambition,—a college education, a university training. In the very congregations that will be listening to this announcement there will be many a father who, having watched with pride the progress his little girl made in her classes and the avidity with which she devoured her books, at some time had uttered the wish: "If I could only give her a college education." In every parish you will find girls supporting themselves in an office or in the schoolroom whose life's disappointment is told in the words: "If I could have only had a college degree." It is precisely to provide for such as these that Rosary College is to be established, to give this opportunity to the rank and file of our girls, to the bright, promising, ambitious daugh-

ters of the mechanic, the tradesman, the man who works for his daily bread. And to accomplish just this, that no girl may be excluded because she lacks the means, the Sisters have agreed with me that each year a goodly number of free scholarships will be open for public competition to the graduates of our high schools, each to cover their entire collegiate course. The results will not only be splendid encouragement to every pupil in our school system, but it is bound to be beneficial to the new college itself, for it will raise the standard of scholarship, it will mean the acquisition of the brightest minds among our girls, whose very ambition will infect and carry their classmates up to the highest levels of scholarship.

It is useless for us to shut our eyes to the fact that woman is coming out of her former environment and taking her place alongside of man in almost every avenue of professional and commercial activity, and it would be criminal neglect on our part not to prepare her for her new responsibilities. This is what this new college aims to do, and it is my fond hope that within a few years there will be as many students enrolled at Rosary College as are now attending all of the Catholic colleges for women in the United States. This very democratic feature of this college should commend itself to the people of Chicago. Were

we to make inquiries, we should find that the majority of our leading business and professional men started out as poor boys: I believe the day is not far distant when the foremost women in intellectual attainment will not fear to acknowledge that the position they hold has been reached by their own initiative and hard work, rather than by the accident of birth and family.

I hope our Catholic people will understand this thoroughly, that this college is theirs, as much as our schools and high schools are theirs, that there is to be no distinction of class or race, that its one purpose is to form and train splendid Catholic women, inferior to none in their intellectual equipment, leaders of their sex in every field of endeavor. To accomplish this probably no other educational institution will be better prepared than this new College. Its faculty will be chosen from a community of six hundred trained teachers, prepared for this work in the centres of science and art abroad, graduates of the universities of Europe and Washington, who have been specializing in the branches they are to teach. Later their work will be further complemented by lectures by members of the faculty of our theological seminary and of the medical and legal faculties of our University.

The Sisters lack but one thing. Like Peter to the beggar at the Temple gate: "Silver and gold I have none, but what I have I give thee" (Acts iii, 5, 6). In this campaign they ask not, (as other colleges are now asking) an increase of professors' salaries; the Sisters work for no earthly pay, no salary; but they have no means of their own, no source of revenue; so they ask those whom they come to benefit to help them in the erection of the necessary buildings. In return they offer the endowment of themselves, all the years of preparation, the many hours of study and discipline, the accumulated enthusiasm possessed by those alone to whom teaching is not a vocation, but part of a God-given mission in the cause of the salvation of souls.

The appeal of the Sisters could not possibly fail did the people of Chicago but realize how much good the new college is destined to effect in their midst. But I feel quite confident that the greatest help to assure its lasting success will come from the clergy, who know that the establishment of Rosary College is the necessary capstone and completion of our splendid Catholic educational system, and who will surely accord it a sympathetic and intelligent word of introduction.

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DEPENDENT CHILDREN

In 1916, but a few weeks after his coming to Chicago, a decision was rendered in the Superior Court of Cook County restraining the authorities from paying the Catholic institutions for dependent children the small amount (ten dollars a month for boys, fifteen a month for girls) allowed for children committed by the Juvenile Court. The case was pending on appeal before the Supreme Court of the State of Illinois when the Archbishop issued the following appeal, which was printed in seven different languages, and more than one million two hundred thousand copies were distributed at the doors of the churches on one Sunday morning. Later the Supreme Court reversed the decision previously given by the Superior Court, with the result that, up to the present, State aid continues as before.

DEARLY BELOVED:

On the 25th day of January last a decision was given in the Circuit Court of Cook County by which the County and City authorities were prohibited from giving any pecuniary aid to the Catholic child-caring institutions of Chicago on the grounds that they were institutions under the control of the Catholic Church and therefore ineligible under the Constitution of Illinois from receiving State aid. The result of this decision, as explained by a State officer, would be to throw more than two thousand dependent orphan chil-

dren into the street unless our institutions were to have pity on them and take them without any compensation whatever. It must be borne in mind that these children were committed to our care under the existing law, in perfect good faith both by the Juvenile Court of Cook County as well as by the institutions that were built by us at a tremendous cost for the sole purpose of saving the immortal souls of these waifs of a big city, whom an all-wise Providence has left fatherless and motherless, hungry, homeless, abandoned.

By this decision a labor of love is threatened, the sacrifices of years endangered and more than two thousand children are thrown on our hands to care for them body and soul without a penny of aid from City, County or State. As the chief pastor of this diocese, I do now turn in sorrow, not in anger, from this tribunal whose lawgiver is a century-old Constitution, to the great audience of the million people who are bound to me by the ties of affection, of allegiance and of obedience; and I appeal to their tribunal of mercy today, to the heart of every Catholic man, woman and child, for the little orphan boys and girls of their Faith and their race, not in far-off China or Africa, but born, raised right here in this city of Chicago, and who today have no one to plead for them, for their soul's salvation, but the bishop

who must take the place for them of the father and mother who are gone.

It is no secret that for these children, in a particular manner committed to my care, I had planned better opportunities, special courses of training, the results of my years of association with orphan children and their needs elsewhere; I had hoped to show our fellow-citizens irrespective of creed or position how these children could later be counted among the most desirable element of our citizenship; I had counted on the help of the community whom we were striving to benefit, but it seems, in the language of the learned court, "the present drift of sentiment and action is undoubtedly more and more toward requiring the State to supply proper housing, care, maintenance and education of these waifs who are soon to be active members of the body politic—although this work has heretofore been done, and probably better done by religious and benevolent institutions."

Too bad. It was our invitation to enter into a field of activity where, because of our splendid organization, we might have effected untold good for the community, for our City, for the State, for the improvement of its future citizenship. We were preparing to build a protectory, a home for the boy without a chance, hospitals and

asylums for blind and crippled children, decent boarding-places for the poorly-paid shop girl, and other movements so necessary in a congested city, festering as it is with the many sores that need a charitable nursing-hand—and for these purposes we had already bespoken the Religious Orders who devote their lives to particular work of this kind. But now we draw back discouraged.

On one hand we find the general public unappreciative, cold, unresponsive. On the other hand we have so few among our members who are wealthy and able to help. The great mass of our Catholic people are poor, barely earning their daily bread, just managing to keep a roof over their head, and doing without comforts in order to rear their children to be good, decent, honest like themselves. Already do they bear a heavy burden for the sake of their Church. Besides paying all they owe to the State—"to Caesar the things that are Caesar's,"—they render generously to God and God's cause; they support their church and their clergy; they pay a double tax for their school, for after paying just as much for the State school system which they do not use as their neighbor who does use it, they must also pay for the erection and maintenance of their own schools where their children will learn to know God, that they may love and serve Him and

be happy with Him hereafter. And now they are asked to support the fatherless and motherless orphan children of this big city, so that these defenceless babies left alone in the world may not be deprived of the only heritage they received from the mother and father who are gone, the most precious heritage of their Faith. Really, it is a rather expensive luxury in this city to be a Catholic.

No man of standing in the community, no unprejudiced professional or business man in touch with public affairs, will for a moment think of denying that the most powerful influence for good in Chicago is the Catholic Church, the one organization under whose roof twenty-six different nationalities dwell in harmony, where rich and poor, learned and ignorant, Daughter of the American Revolution and immigrant laborer sit side by side in the pews of nearly three hundred churches. Nobody denies that neither the laws of man nor the punishments of the State exert a fractional part of the restraint on one half of the population of this city as does the simple "thou shalt not" of the Catholic priesthood.

And yet, notwithstanding all this, the State is forbidden, we are told, to pay for the simple board of orphan children in our institutions where a love of God, a fear of punishment for wrong-

doing and a craving for heavenly reward for a well-spent life are instilled in the child, which more than anything else will help to make it a law-abiding citizen. There is an orphan asylum in this city where religion is ridiculed, where the knowledge of God is stolen from helpless babies, where every vestige of God and of the supernatural is torn out of their childish hearts, and yet that institution receives State aid as "nonsectarian"—(God save the mark)—and our institutions, which care for the children, even for their bodily welfare, more cheaply to the taxpayers and admittedly better than the State, are refused any subsidy from public funds, even as though we were teaching the children crime, rebellion, disrespect for the law.

We are told that such payments are against the Constitution of the State. The Constitution of the State of Illinois is a garment that was made for an infant; we have long since outgrown it. Never in their wildest dreams did its framers foresee a city of over two and a half millions of inhabitants, with its congested districts, with its poverty, disease, destitution. They could have no conception of the tremendous asset a religious training would be for the common good, not to mention the individual. The fact that the document makes no provision whatever for dependent

children, never even mentions them, shows that the problem, as the city now faces it, and as it may be seen day after day in our courts, was not foreseen by them.

But the poor little babies are here, and the great, mighty Constitution of the State of Illinois has made no provision for them except to take away from them the one thing their parents have left them, the one thing their baby fingers are not strong enough to hold, their Faith—except—except—the good Catholic people of this town, already heavily burdened, have pity on them and take them in. Will you do so? I remember an incident that occurred when I was a young priest. I attended an overworked, undernourished, young widow, dying. She left a tiny little girl. I found her sister, the wife of a poor laborer, the mother of six small children. I was making provision for the care of the little orphan when this dead woman's sister heard of it and took the child into her own home; and I shall never forget her answer when, stroking the baby's head, she said to me, "Sure, Father dear, there is always room for one more." That sentence tells the spirit of Catholic charity that exists among our people today.

No, my dear faithful Catholic people, the Archbishop is not going to desert the orphan chil-

dren, he will not abandon them to the cold soulless care of the State, he will take the place of father and mother to them until they grow old enough to take care of themselves. Even if the great State of Illinois and the rich city of Chicago do not contribute a penny towards their support, he will manage somehow. If need be, he will beg from door to door for them, for their little souls are on his conscience and for each of them he must one day answer at the Judgment Seat.

But all of you can help, I know I need not ask you more than this once—your pastor will tell you how. It will not be easy, for there are more than three thousand orphan children in the various homes and the number will increase rather than diminish—but the Lord will provide. And even though there be many calls on you, "there is always room for one more," none of you will turn away from the outstretched hand of an orphan child.

Some of you who hear these words are lonely today; it may be that your home was left childless or that many a year has gone by since you heard the sound of a baby's footstep; the children have grown up and gone from your side. Won't you, then, help the little boys and girls whose natural protectors the Lord has taken away? Help them while you live, and if you can, leave something

for them when you die, when you divide those earthly possessions which you cannot take with you into the next world. For others of you, fathers and mothers, the day may come, though I hope it never will, when your children or children's children may be left fatherless and destitute. Surely you would not want their souls to be placed in jeopardy, never to see them face to face again in paradise, because their Faith had been torn out of their hearts before they were able to realize its tremendous value. Surely you would not want them to be handed over body and soul to the cold-blooded, mechanical, well-paid employees of a municipal commission or institution, or farmed out among strangers to be exploited as cheap child-labor for personal profit of others.

Then help us as much as you can to give to other children what you would want for your own, not only a warm bed, a nourishing table, play with other children in the fresh country air to make their little bodies strong, but likewise to keep their souls good and pure and innocent, by learning to love God in the classroom, to pray for your soul in the little chapel and to feel the loving arms and look into the gentle eyes of the Sister who has given herself to God to care for motherless babies like these, when the little lips murmur

"Now I lay me down to sleep, I pray the Lord my soul to keep."

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THE ORPHANS OF WILL AND GRUNDY COUNTIES

Approving the purpose of Catholics in Will and Grundy Counties to raise funds for an orphans' home as a memorial of the Diamond Jubilee of the diocese and of the Silver Jubilee of their Archbishop. May 13, 1920.

DEARLY BELOVED:

I have learnt with intense personal satisfaction of the purpose of the Catholics of the Counties of Will and Grundy to signalize the Diamond Jubilee of the diocese and the Silver Jubilee of their archbishop by gathering in one great fund the money needed to erect a splendid home and school for the orphaned and dependent children of that portion of the diocese. It is their wish that such an institute shall stand as a perpetual memorial of their devotion to their Church and their loyalty and affection for their bishop, as well as their solicitude for the helpless little ones, bereft of father's and mother's care. Were the large sum of money they purpose raising to be

presented to me for my own personal use, I assure you it could not afford me as much gratification and real pleasure as the form their gift is proposed to take. For I believe I can truly say that no other interest is as dear to me as the orphans, and no other charity so certain to bring God's blessing and good luck to those who are engaged in it, as being good to the orphans.

It has been traditional with us Catholics as a people to take care of the orphaned and destitute of the flock. We have always looked on those of our Faith as belonging to one big family; and so when the father and mother were taken away, we felt that their little ones had a claim on us, stronger than that of charity we should exercise towards a stranger. In the country districts of Catholic France, the other families of the village are accustomed to take the little orphans into their homes and raise them with their own children. In scattered parts of this land, in the older settlements, we shall find little orphan homes as part of the parish activities. But in more modern times, we have broadened the scope of our homes and schools for the fatherless and motherless little ones, and as our people acquired more of this world's goods, and were consequently better able to be generous in their gifts, we provided more spacious, more com-

fortable and better-equipped homes for these children, so that we might feel we had done our best to make up to these helpless little ones, what had been taken from them by death or misfortune. And it has been the boast of the Catholic people of Chicago that nowhere were there schools superior to those they had provided for the destitute and dependent children of a great city, children bound to them by the closest and dearest of ties, of their own Faith. Perhaps no compliment ever received gave me as much pleasure as when one of our titled visitors from across the sea told an English public: "It is distinctly a privilege to be an orphan in Chicago."

Now it is my fond hope and my cherished ambition that what Chicago has, will be even surpassed by what Joliet and its surrounding towns and villages will erect. The buildings may be smaller, the number of children will be less, but I trust when the new Institute is completed, it will be the last word in comfort, in attractiveness and in efficiency, that it will be the mecca for those who are interested in the training of the young, in the formation of model citizens, who above all have a real love for little children. Here, not left to the cold, merciless and mercenary care of civil service employees, but under the devoted care of women who have consecrated

the mother-love that God has placed in their hearts to the service of the children of others; here in a real home, surrounded by more advantages than perhaps their own home could have given them, and not reared in an institution patterned after a state reformatory, will we care for the most pitiful, the most appealing, the most worthy objects of our charity, the little ones of your city and your county, the helpless orphaned and dependent children. But for this home that will gather them in as the opened arms of a mother, they might be thrown on the cold and doubtful philanthropy of the world, that regards them more as an unwelcome burden rather than splendid material from which to fashion the model citizens of tomorrow.

May the Divine Friend of little children, the Heavenly Father and Protector of the helpless and orphan bless and repay abundantly all who contribute to so worthy a cause and make your campaign of next week a source of gratification to the workers, a stimulus to charity and religion and a cause for genuine pride for the city of Joliet and its adjoining counties and villages!

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THE HOLY NAME SOCIETY

An event in the calendar of the Archdiocesan Union of Holy Name Societies in Chicago is the gathering of men in Holy Name Cathedral on the feast of the Holy Name. On January 3, 1926, the assemblage was addressed by His Eminence.

I know it requires no repeated assurance on my part to tell you how genuine is the satisfaction I feel in being present each year, in taking part in this Holy Name celebration and addressing this great congregation of Christian men. More than any other gathering of men are they representative of the great body of the faithful, constituting the Catholic Church in this city and diocese. Here are rich and poor, employer and employee, native born and recent comer to our shores. Here are gathered some whose course of life is almost run and others to whom the future beckons in rosy promise. Here are a comparative few to represent the hundreds of parish branches, constituting a Holy Name Society of nearly one hundred thousand men, the largest in the country.

Far be it from us to speak of these numbers in a spirit of boastfulness or confidence in our strength and power. Rather our disposition should be one of humility and thankfulness to

God, for it is by grace and design of God's providence and not because of merit of ours that we have this splendid army of men bound together by the sole tie of Religion, enlisted in God's special service and for their souls' salvation. It brings them no advantage in business nor prestige in society. It would be fatal to the very existence of the movement were it ever to be used for the political advancement of party or individual or for the personal aggrandisement of any man or set of men. It is a great silent multitude of men laboring quietly in a spiritual cause, a veritable army of crusaders, their eyes upon the cross, their war-cry Christ's Holy Name, fighting for the redemption of the Kingdom of God, not in far-off Saracen lands, but here at home in the streets and workshops of a big city,—yes, in their own hearts and in the souls of others, by word and deed.

I am grateful to God for the growth of this splendid, modern sodality of men. If as His instrument and by His grace I had succeeded in accomplishing only this, to recruit nearly one hundred thousand men in this drive for clean speech, pure living, practical Catholicity, frequent and devout reception of the sacraments, I should have reason to feel that I had not proved all unworthy of the trust confided to me.

One of the greatest benefits to the Church in

modern times has been this organized and successful sodality for men, which has produced such a wholesome influence in all of our parishes. The very sight of such a large number of men openly professing their faith, and what is more as a united body publicly practising it creates perhaps a deeper impression than would an eloquent sermon. The sight of an entire church full of men going to confession, approaching the Holy Table is inspiring and must surely leave a lasting imprint on the minds of hesitating, vacillating impressionable youth. Historians glorify the crusaders of old who were carried away on a wave of religious enthusiasm and frenzy. In justice we should be proud of our Holy Name men, who carry on a less spectacular but none the less glorious and successful battle for the triumph of the cross and practical Christianity against the forces of unbelief, irreligion and impurity in word and deed. Without the existence of this society we might have still had good practical Catholics, splendid exemplary fathers of families, loyal, devout sons and brothers; but we should not have had as many as we have, many of them not as fervent as they are, and certainly we should have lacked the force of their united example of speech and practice in our community and in their parishes.

What is more, the Holy Name Society has not only proven to be a great benefit to the Church and Religion, it has been a distinct asset which we have conferred on our country, and a contribution to the general welfare of our fellow-citizens. I have lived half a century in the big cities of this land. During that time I have noted a change, and others who have lived and watched must have noticed it even as I have. The speech of our people has become better, freer from imprecations, oaths and smutty words than was the case a generation ago. It stands to reason, when you have one hundred thousand men in one city alone, bound together to practise reverence for the Sacred Name of Jesus, obligated to abjure cursing and swearing, organized to promote clean lives and purity of speech at all times and everywhere, they are bound to prove a tremendous force for good in a community. They will enforce like cleanness of speech in tens of thousands of homes, and the influence of their example is sure to make itself felt among friends and fellow-employees in thousands of stores, offices and workshops. When the President of this great republic, a man of deep thought and good judgment last summer reviewed a great throng of Holy Name men in the National Capital, it was not only a courageous thing to do, but it gave evidence of good states-

manship, for it showed his appreciation of the services these men and those whom they represented had rendered in moulding the cleaner speech and better lives of the people of this great country. It has been our consistent purpose to better organize our spiritual forces and resources, to foster a stronger spiritual growth and a unity of religious action among the many racial elements that go to make up the body of the faithful here, to promote a feeling of harmony with those not of our Faith, and this not by denouncing conditions which grow like poisoned fungus in rich soil, not by criticizing and antagonizing those who honestly and well-meaningly differ from us, but by instructing and guiding our own people, by endeavoring to lead them upwards as well as onwards, by correcting and reforming our own in the confessional and in the schoolroom, rather than by scolding and criticizing either them or others in the pulpit or in the press. The result is manifested by the friendly and sympathetic attitude of our fellow-citizens towards the Church and its communicants and in the harmony and generosity of the support by our own people of every movement undertaken by us in the last ten years. After the grace of God, no other factor has had so great a share in this work and its success than the Holy Name Society under their spiritual di-

rectors in the various parishes. You can readily understand, therefore, why it is that in the coming Eucharistic Congress, wherever it is a question of a part to be taken or work to be done by men, I have felt in simple justice that supervision and direction of such work be entrusted to the men of the Holy Name. After all, theirs is not merely a society of Catholic men, it is the one great Catholic Society of men. And who better should act as the sentinels and guardians and escorts of our Eucharistic Lord than these men who approach the Holy Table so often to receive Him, who have dedicated themselves to His service and to induce others to honor Him even as they, who have taken as their watchword in life, as their battle-cry in temptation and trial, as their password into eternity, the Holy Name of Jesus.

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THE PROPAGATION OF THE FAITH

Explanation of the work of the Society for the Propagation of the Faith and establishment of "Mission Sunday" in the calendar of the diocese, on which day offerings of the faithful for home and foreign missions are taken up in all parish churches. February, 1926.

DEARLY BELOVED:

The precept of fraternal charity reminds us to share our plenty with our neighbor who is in want. This applies not only to the requirements of the body: much more so does it apply to the needs of the soul. If the dictates of humanity urge us to share the food we eat and the clothes we wear with others who are starving and suffering, how much more so do the counsels of Religion tell us to share the ministrations of the Church and the strength and comforts of the Mass and Sacraments with the neglected of our Faith and the souls that still dwell in darkness and the shadow of death. This, then, is the underlying motive for the work of the Propagation of the Faith: to share with those less fortunate than ourselves the gifts, graces, and helps which Christ has left with His Church, in order to comfort and arm His children and thus enable them

to save their souls. But there is an even more potent incentive, a reason even more convincing to enlist our sympathy in the great work of helping the missions. It is contained in that petition of our daily prayer "Thy Kingdom come," in that command of Christ Jesus, "preach the Gospel to every creature," and in that longing of the Sacred Heart, "Them also I must bring . . . and there shall be one Fold and one Shepherd."

From the very beginning the Church has had her heroes, those who, spurred on by the spirit of saintly adventure, have gone to the uttermost ends of the earth to carry the glad tidings of the Gospel. This spirit continues with us even today. From this infant Church of America, each year increasing numbers of youthful missionaries go forth to minister to the pagans in the Far East, in obedience to Christ's command. But only to a few of us is it given, to bring in person Christ's cross into the vast mission fields far from home, to be His messengers to those still awaiting the word of salvation, to pour the waters of Baptism over those summoned into the vineyard at the eleventh hour. The greater number of us cannot go. There are ties here that cannot be readily broken. There are responsibilities at home that we must not shirk. There are duties the Lord has given us to perform here and not elsewhere.

And yet we would so gladly share in the work of the missions. Nothing has so powerful an appeal to the zealous Christian as the cry of souls waiting to be saved; no one so merits our sympathetic help as the lonely missionary pioneering for Christ, struggling to save souls, whether that be in far-off China or Africa, or in the neglected and scattered sections of our own land. The Church has made it possible for us to help them, to share in their work and to participate in its rewards. If we can not go with them in person, we can accompany them with our daily prayers. If we are chained to duties at home, we can send a substitute in our place by giving the material aid the missions and the missionaries so badly need.

The first Sunday of Lent is Mission Sunday for the Archdiocese of Chicago. The collections at all the Masses on that day in the churches of the diocese are to be given in their entirety to the missions. The bishops of this country had petitioned the Holy Father to extend the many and rich indulgences and privileges of the Propagation of the Faith likewise to those who contribute to the Home Missions, that is, for the spiritual needy in our own land; the Indian Missions; the missions among the vast numbers of Negroes in the South, and especially for the poor and scattered

Catholics in the Western and Southern parts of this country. Often a priest must cover hundreds of miles and care for a dozen distant stations, or mission-churches, where isolated families see a priest perhaps once a month or but a few times a year, and where, because of almost hopeless poverty and discouraging conditions, the laborers in the vineyard are but few and the bishops can accomplish but little without the means to train those who might volunteer for the work. The Vicar of Christ not only granted our request, he went even further. To afford an opportunity for those who had not contributed before, and for others already enrolled to add to their annual fee, our Holy Father of his own accord decreed that to all who might contribute one dollar or more in the collection for the missions on the Sunday of the year fixed as Mission Sunday, would be granted the indulgences and benefits given to those who were enrolled as members of the Confraternity of the Propagation of the Faith during the year, provided they should recite daily one "Our Father" and "Hail Mary" and the ejaculatory prayer "St. Francis Xavier, pray for us," thus bringing both material and spiritual aid and comfort to the workers in the mission fields. And he instructed the bishops to divide the funds thus contributed among the foreign missions and the

needy missions in our own lands in the proportion they themselves had urged.

To the priests and people of Chicago, whose charity to those in want, whether bodily or spiritual, needs no further praise from me, these few words of appeal will be sufficient. Christ came that men might be saved; He died that the merits of the Redemption might be brought to all. We are carrying out His wish when we help to bring the means of grace and salvation within the reach of those who still "dwell in darkness and in the shadow of death."

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A LATER MISSION APPEAL

This second appeal for the Propagation of the Faith for Home and Foreign Missions was issued by the Cardinal Archbishop of Chicago in preparation for Mission Sunday in 1927. As a result of the increased activity for the missions, the Archdiocese of Chicago in this year ran third in its contributions for the foreign missions, and first among the dioceses of the country for the home missions.

Dearly Beloved:

We begin the penitential season of Lent with Mission Sunday, the day on which an opportunity is given to all, young and old, rich and poor,

enrolled friends of the missions and those not ascribed as well, to contribute their share, small or large, to the cause of the spread and the preservation of the Faith in foreign lands and at home. From the very beginning of the Church, indeed from the days of Christ's public mission, fasting and almsgiving have gone hand in hand as the companions of prayer; this trinity being known as good works, without which sanctification could not be accomplished. And in this instance, because of the very purpose intended—to bring salvation to those dwelling in darkness—no more worthy object for our almsgiving can be offered than the support of the missions. We must admit that it is only lately that we have awakened to our duty and our opportunity in this regard. We did occasionally assist some mission or missionary when the acute need was brought to our attention; but it is only within the last few years that we have attempted in an organized way to assist the missions in general, through a unified and organized movement throughout the country.

Until now our people were generally poor, our home needs were many, the building of new churches, the maintenance of parish schools, the care of poor and orphaned neighbors rested heavily on our willing and generous people. The Bishops hesitated about bringing the cause of the

missions as another call on their good will and generosity. Then came the recent war, leaving devastation and poverty and cheapened money in its wake throughout those countries of Europe that had until then borne the major part of the support of the missions in heathen lands. We alone enjoyed a measure of prosperity, and the Bishops of the United States felt that they could not, without incurring the accusation of uncharitableness and indifference, refuse to rally to the support of the missions that had been built up by the almsgiving of our Catholic brethren and by the sweat and blood of our countless missionaries during many years. To this cry of the destitute missions and missionaries our American episcopate were willing to give heed; but they pleaded with the Holy See that they be permitted at the same time to bring help to so many of our poor missions here at home, under our own flag, in the southern and western sections of our country, where Catholics are poor and scattered, where priests are few and without means not only to carry on their work, but even to provide the very necessities of life. And our Holy Father, one of the kindest and wisest men that ever occupied the chair of Peter, not only approved the Bishops' plan and gave it his blessing, but he went even further. Wanting all to participate, he instituted

this "Mission Sunday" and decreed that those who contributed a dollar or more in this collection should receive all the spiritual benefits granted to those already enrolled in the Confraternity of the Propagation of the Faith, provided they recited the daily "Our Father," "Hail Mary" and ejaculatory prayer to the heavenly patron of the missions, St. Francis Xavier.

Behold, then, in brief, the object of Mission Sunday. Not great sums are asked of us, not heavy sacrifices are demanded such as the missionaries must bring, and yet we are given the chance to share in their work and likewise to participate in their rewards and consolation. If we could only see how much good the help we have already given has accomplished, we would realize how it has lightened and brightened the task of many a priest ministering to a scattered flock in a vast territory. It is hard enough, the Lord knows, to live alone far away from another priest with a scattered number of souls surrounded by a greater number of unbelievers; but it makes it harder to labor without any means, without a school, without Sisters, without a church perhaps, where with a little help these might be possible and effect a great deal of good. I commend to the priests and people of Chicago the opportunity that Mission Sunday offers them of

beginning the Lenten Season profitably. If they could only know, as I have been able to know from the lips of the Bishops and priests of our needy Home Missions, how much good their offerings of the last year or two have already accomplished it would need no word of mine to emphasize the great good they may do for the spread and preservation of our Holy Faith, for the salvation of many souls at home and in foreign lands, for the breaking down of prejudice and intolerance among our fellow-citizens and the promotion of the prestige of our Catholic people both in their own land and in the lands across the sea as well.

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THE POPE'S PRAYER FOR MEXICO

The Cardinal instructs his pastors as to co-operation with the desire of the Holy Father for a day of universal prayer for the stricken churches in Mexico. Sunday, August 1, 1926, is the day selected.

Reverend and dear Father:

We are rather unfortunate in having on our southern border a country whose government, not content with its attacks on American interests, is now actively engaged in attempting to stamp out religion in general, and the inherited

Catholic Faith of its people in particular. The experience is nothing new for the Church, for history points out that in the centuries that are gone not a few have attempted to do this same thing; and whilst the great majority of these are not only dead but entirely forgotten as well, Religion still marches rather triumphantly on. The usual tactics in a campaign of this kind are to strike and drive out the teachers and ministers of Religion and to close the schools and seminaries which are the nurseries of the Faith. And down in Mexico there is nothing very original in the methods that are being pursued; the procedure followed is quite crude and bungled, and because of the very stupidity displayed by those conducting the conspiracy, it has been difficult to rouse the American people to honest indignation or to irritate us into decided action, for our people seem convinced that all such attempts will naturally fail again, even as they have in the past.

In the meantime, however, the Mexican people, patient and peaceful folk, have been suffering, are being deprived of spiritual help and guidance and they see their schools, churches and institutions, their visible Christian heritage confiscated, squandered and destroyed. We, their brethren across the border, have not been of any help to them, and so they look for assistance elsewhere.

Naturally their eyes turn to the common father of us all, the Vicar of Christ on earth, to whom is given the care and responsibility for all the Fold. And the Holy Father, like a wise general, marshals into action the great Christian hosts the world over and calls on them to come to the aid of their persecuted brethren in Mexico. Not by force of arms, nor even by the more modern method of united public protest and organized press propaganda; rather by the spiritual weapon of world-wide prayer. He appoints a day, Sunday August first, and he instructs the children of the Church, not of one country or one race only, but of the entire world to join in universal prayer for the stricken Church of Mexico. What a terrific force to move against a foe, millions and tens of millions of people praying for the same end and purpose. And the object of this campaign of prayer is not one of hate or revenge, but one of charity and forgiveness. Our first impulse would be like that of human nature or of the Old Testament, to ask God to confound and punish the enemies and persecutors of religion. Not so our Holy Father, for he is the representative of Him Who was persecuted and maligned and put to death by ignorant and deluded men and His last prayer was one to His Father to "forgive them for they know not what they do."

So, too, the great White Shepherd of Christendom appoints an appropriate day, the commemoration of that hour when in prison the angel struck the shackles from the hands of the first Pope, St. Peter; and we are asked as part of the great Christian family, to unite with Catholics the world over in prayer to Almighty God, asking Him to strike the shackles of persecution from the hands of the Church and people of Mexico and bring back to sanity and a sense of justice, decency and charity the organized malevolent minority that are now engaged in torturing their fellow-countrymen, in trying to drive God out of their country and tear the Faith of their fathers from the hearts of a coming generation. And in obedience to the wish of the Sovereign Pontiff, we herewith direct that in all the Masses on Sunday, the first day of August, the oration, Number 13, *"pro quacumque tribulatione"* be recited as an *oratio imperata pro re gravi,* that at the conclusion of each Mass the celebrant recite aloud with the congregation five "Our Fathers" and five "Hail Marys" for these intentions of our Holy Father, and that the faithful be exhorted to include them likewise in their private devotions during that day.

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DEDICATION OF ST. MARY OF THE LAKE SEMINARY

On May 25, 1924, Cardinal Mundelein officiated at the dedication of the great collegiate church at St. Mary of the Lake, the beautiful diocesan seminary, where later was held the solemn procession on the closing day of the International Eucharistic Congress. Address made on the occasion.

The ceremony of today is of greater importance to this diocese and the metropolis which lies close by than any other church ceremony witnessed by us in many years. For it marks the formal initiation of the Theological Department of the University of St. Mary of the Lake. While it is true that three years ago the seminary was quietly opened for its work in our midst, yet not until today were the faithful of Chicago invited to witness an actual dedication of the seminary or any part thereof. But today when we lay the cornerstone of the great collegiate church; when the seminary has passed its experimental period; when both the philosophy and theology faculties are definitely established and have completed the first years of their curriculum; when we have more resident students even now than four-fifths of the seminaries of the country, we

throw down the gates and ask our people to come from every part of the city and every portion of the diocese and see with their own eyes how we have carried out the commission they have given us and performed the task they have entrusted to our care.

Never since its very beginning has the diocese engaged in a task more necessary for its well-being than the work now under way in this place. Useless would it be to build churches unless we provided the priests to man them. Faulty would be our training of these unless we did all in our power to make them the best that thought, experience and tradition could produce. In the future, even more than in the past, the priest will enter closely into the life of our people. They will look to him to be their guide in their religious and in their civic duties, and their leader past the pitfalls and temptations of the complex life of a great city like ours. The pastors and priests of today see that as well as do I. It is for this reason they are willing to bring the sacrifices necessary to make perfect as far as possible this our seminary for the work it must do. They realize that the young men who will pass under these portals to remain for six years here and go forth then as priests of Jesus Christ, these men are to be their successors, those who are

to take up later and continue their work, to build on the foundations they have laid; and they want these men to be splendidly equipped, in body, in mind, in spirit, so that they may be a loyal priesthood, superb leaders of a splendid people, spreading and guarding and building up God's Kingdom on earth. And they would have these to be even better prepared, better equipped than they; and for this they are ready to bring every sacrifice. And let me assure you they have brought sacrifices, more than you, their people, can know. Indeed the record they have made by their own generous gifts for this diocesan work has never been equalled, I believe by any clergy before. And in addition to this, they have encouraged you, their people; they have communicated to you their enthusiasm and they have roused in your souls a pride for this workshop of God.

Good reason have I to call it God's workshop; for here under His guidance and with His help, are we turning out those who are to be closest to Him, those who will carry on His own work, those who will exercise authority even over Him, when they will summon Him down upon your altars. After all, here we are but doing in six years, what He Himself did in three, teaching and preparing and strengthening the future apostles of the Church. And here we would carry

out Christ's dearest wish, what He taught them to be, and what at the end He prayed that they might be; we would unite them, make them one. Until now, let us confess it, without our seminary we were unable to accomplish this as much as we would; isolation, varied training, differences of custom due much to different seminary training left us less united than we cared to admit, and if continued, it would have left a widening breach in our armor, which the enemy could easily have found. But with the oneness of their preparation, the newer clergy of the diocese will be a much more united and harmonious whole, a much more formidable force to attack, a much more unified body of officers and leaders to safeguard the interests of the Church for your children's eternal welfare.

That you yourselves, my people, have recognized this is shown not only by your presence here today; it is shown by the loyal and generous support you have from the very beginning given to every undertaking for the benefit of our seminary through the diocese, or in your own individual parishes; you have shown it by the large number of your boys who each year have presented themselves at the door of the preparatory seminary and have made it the largest in point of attendance in the world; you have shown it by the

fervent manner in which you have seconded and encouraged all our efforts for this work of Religion particularly by your prayers, by your enthusiasm, by your gifts. May God bless you for it and make our efforts successful, so that your children may reap abundantly where you and I have sowed and make them a wonderful people led by a splendid priesthood.

And today we come here to bless the very heart of that institution. As we lay the cornerstone, we bid the walls of this great church arise, this church which a good Catholic family erects as a memorial to their son who gave his life for his country. This church which will be the great centre of devotion for all the students, where generation after generation of Chicago priests will come to worship their Master, to offer up their lives in the service of Jesus Christ, to make their final vows which bind and pledge their lives for His cause. This church to which annually the priests of the diocese will come for their spiritual retreat, and where when the year's roll is called the breaks in the ranks will be seen which death had made in the previous twelve months; but where the fresh youthful faces of the newest levites who but a little while before were but students here will fill the vacant places. May it be for all of them a source of consolation and

strength; may it prove to be through them a powerhouse of grace and comfort for you, for your children and children's children through many generations yet to come!

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CHRISTMAS GREETINGS

Each year in the columns of the "New World," diocesan weekly newspaper, the Archbishop of Chicago extends greetings to his Catholic people. Following is the message written by him in 1924 for the holiday season following his elevation to the Sacred College of Cardinals.

There is no other day so full of joy as Christmas. Among them all it stands out as the one crowned by time and custom bringing gladness and contentment to men. And two qualities are remarkable in the pleasure of this day. The first is that now more than at any other time is it really "more blessed to give than to receive." Our satisfaction comes from the pleasure of others, and selfishness slinks into the background. The second is that the little ones are the object of our solicitude and the source of our happiness. Now all of this is not without reason. Rather it harks back to the real cause of Christmas itself. For on this day the Son of God came from heaven

that others might be happy. Selfishness on the part of the first man and woman had condemned us all to unhappiness. But the Messiah came to change all that. By the Redemption the doors of heaven were again to be opened to us, and with it the chance for eternal happiness to be ours again.

The real inspiration then for the joy in giving at Christmastide comes from that visit and gift of God, Whose Name this day bears. And it is just because He came as a little child on that winter's night in Bethlehem that our thoughts and our hearts turn to the children. To our own, first of all, but our charity does not end there, to others as well; those who have no one, or at least no one to give them the little gifts their hearts crave and their eyes welcome. That, then, is the lesson we should draw from this happy feast, to be charitable to others, to the children of the flock first of all; to be generous at this time, but during the rest of the year as well; to be generous in deed, but not to forget to be generous too in word and in intent. This is the lesson we should learn at Christmas time, from the tiny lips of the Infant That lies in the Crib; the lesson we should lay at His feet as our offering, the promise that we will do our best to learn it and to practise it in life. Then shall we

have learnt the true lesson of Christmas, then shall we have profited by the real holiday spirit, and have made it something not passing, but permanent in our lives.

Christmas for the Catholic people of Chicago would be wanting in something did they not receive from the chief pastor of the diocese his good wishes for them and his blessing. But they have merited even more than this. They have really earned the warmest sentiments on the part of their cardinal archbishop of his acknowledgment and appreciation of their generous loyalty to him in the cause of religion and charity. They have translated into their daily lives the Christmas spirit of giving.

Rarely, if ever, has there been a Christian people so spontaneous, so unselfish, so open-handed in their support of every charitable endeavor. For their children no sacrifice has been too exacting. When it concerned the spiritual welfare of their little ones, no urging was needed. Long ago we saw how they supported our schools; yet even with this we were unprepared for the prompt loyalty and appreciation they gave to the cause of higher education. They have brought real Christmas joy to their clergy and their archbishop. And at this time particularly their cardinal wants them to know that even in this mo-

mentous year of his life, nothing gladdened his heart more than the generous devotion and loyalty his people gave so unstintedly to his slightest wish for charity and religious education. And in return for the consolation they have brought him, he begs the Infant of Bethlehem to bless them particularly in their children, that these may walk in their fathers' footsteps, that they may profit by the good example given them, and may prove a source of consolation to their Church and of pride to their city and country.

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MEN, CRUSADERS OF TODAY

Labor Sunday is an event among Catholic workers of the Province of Quebec, Canada. In Montreal the outstanding feature is an open-air gathering on Mount Royal, near the Shrine of St. Joseph. Here on Sunday, September 4, 1927, an audience of more than fifty thousand people were addressed by His Eminence, Cardinal Mundelein.

Just seventeen years have gone by since the day when for the first and only time I set foot on Canadian soil. The first International Eucharistic Congress to be celebrated in the New World had just passed into history. The Papal Legate, Cardinal Vannutelli, whom I had known years

before, had left Montreal on his way to the States, and I had crossed the border to meet him and to invite him to honor our diocese by his visit. It seems more than a mere coincidence that on this day, seventeen years later, I come here as the cardinal archbishop of the second American See to be blessed by the most solemn demonstration on the part of its people and their guests to Christ the King in the recent Twenty-eighth International Eucharistic Congress of Chicago.

And I have come that I might voice the appreciation and gratitude of myself and my people to our neighbors, our brethren and our friends, the archbishops and bishops of Canada, their clergy and their people for the aid, the encouragement and the enthusiasm they gave to us at that time. For it was their help that enabled us to make the Congress the greatest religious demonstration ever held in our country and brought to our diocese and our people spiritual graces and blessings that are as uncountable as the sands of the seashore.

But I come here today also at the invitation of your archbishop to address this great gathering of Catholic workingmen on this Labor Sunday. And indeed no more representative audience could be brought together. After all, the

strength and the virility of the Church has always rested in the laboring class. Wherever, and if ever, they depended on the nobility, on the leisure class, for support and representation, they builded on sand. And from history we learn that the Church was ever strongest and most influential in the places and at the time when she held the loyal, affectionate adherence of the men. Woman is by nature religious; in the liturgy the Church praises her as the devout female sex. But man, man is the thermometer, the measuring instrument of the hold the Church, her doctrines and precepts have on a people. This is made manifest by their attendance at church, by their frequent reception of the sacraments, by the real practice of their duties, their good example in the home, in the workshop, on the part of the men. Nor can this be brought about by wealth or power or undisputed authority of the Church; but rather by her spiritual appeal, by her control of the deepest emotions of their souls, by the regulation of the conduct of her children.

And so the message that I bring you, the representatives of the Catholic manhood of Canada, today, is precisely the same as the message the church sent forth during the hours of the recent Congress. When on that memorable evening in June, I first saw that impressive gathering of a

quarter of a million of men, I felt moved as I had never been moved before. The thought that at once rose to my mind was "never this side of eternity will you see such a sight again." These men had come from their offices and factories and workshops, many of them with the grime of toil still clinging to their hands and the sweat of labor still damp on their foreheads, some old, some fasting, some from long distances, all for the one purpose, to bring their tribute of love and adoration to the God in the Eucharist, to lay their humble petitions for themselves and their dear ones in all sincerity at His feet. And that same purpose has brought you, their brethren in the Faith, in such great numbers here today.

And the message and lesson going forth from this great gathering today is the message of our Congress and of its predecessor, your Congress of Montreal. The greatest gift that Jesus Christ gave to His Church was the Blessed Sacrament. The foundation on which rests all we believe is the Holy Eucharist. The soul, the life-giving breath of every prayer and ceremony is the Real Presence. Our food, our nourishment, our strength, our consolation here, as well as our hope and our promise hereafter is the Flesh and Blood of the Son of Man in our tabernacles and on our altars. The first Christians understood

this best of all. Their belief came pure and untarnished from the lips of the Apostles, who of all men best knew Christ's own wish and meaning. And whenever they assisted at the celebration of the sacred mysteries, they themselves partook of the Bread of life. We know that they faced grave dangers, not only to hear Mass, but to receive communion at the same time. We know how in the midst of persecution, they sent forth the very children as messengers to bring the Sacred Host to the Confessors and Martyrs in hiding and in prison.

But, in the course of the centuries, there grew up a great fear of our unworthiness and a greater dread of God's displeasure, which kept our fathers away from the Holy Table except when absolutely demanded by the Church's law. This was not God's wish, this had not been intended by Him Who said "Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you." Then, behold in our time, God sends us the Pontiff of the Eucharist, Pius X of saintly memory, who bade the little ones to approach early the Holy Table and all of us to approach often. In our days when spiritual dangers have multiplied ten times; when from the columns of the newspaper, from the pictures on the walls, the stories in the books, the scanty

dress of the women and the careless speech of the young, temptation leers at us; and yet who will deny that among us Catholics we find our children as pure, our women as devout, our men as religious, perhaps more so than in the days of our forefathers? It is the Divine Physician bringing forward the heavenly antidote in the Holy Eucharist to counteract the poison of the present-day pestilence to which we are exposed.

Catholic men of Catholic Canada, today we call upon you to again take the leadership in this sacred cause. Your city was the pioneer in this great movement. Seventeen years ago your voice first sounded in this part of the world, singing the hymns in honor of the Holy Eucharist. We have taken up the chant and its echo in the past year caught the attention of the world and made it pause for a while in a listening and questioning attitude. But the effect must be more than passing and momentary. We want it to be rather like the battle-cry of the crusaders of old and rally the millions to our standard.

And from the midwest section of this continent I come to invite you to carry the banner of the Blessed Sacrament in the very first rank. From you in ages past came our missionaries, our pioneer priests and the first settlers in our towns and villages. Again make your influence felt

amongst us, by your loyal devotion to Holy Church, by the manly example of your good Christian lives and above all by your love and fervor towards the Master in the Holy Eucharist made manifest to all bind yourselves closer to us, and in this way contribute your share towards the firm maintenance of that peace between your country and ours, a united defense against the enemies that threaten it, for which all of us pray, for which Christ Himself prayed, "that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us" (John xvii, 21).

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